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THE HISTORY OF THE *Blue Blanket*; OR, Crafts-Man's BANNER.

CONTAINING

The FUNDAMENTAL PRINCIPLES of the Good Town of *Edinburgh*:

WITH THE

POWERS and PREROGATIVES of the CRAFTS thereof.

By ALEXANDER PENNECUIK, Burgess and Guild-Brother of *Edinburgh*.

PSAL. lx. 4. *Thou hast given a Banner unto them that fear Thee, that it may be displayed because of the Truth.*

EDINBURGH:
Printed by and for DAVID BOWER,
And Sold by G. CRAWFURD, and J. [illegible], Booksellers in *Edinburgh*; Mrs. [illegible] *Haddington*; DAVID CURATE, in *Dalkeith*; and ROBERT OGILVIE, Merchant in *Musselburgh*.

MDCCLVI.

1756
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To the WORSHIPFUL

The Deacon-Conveener,

AND

The Deacons of Crafts, and remanent Members of the FOURTEEN INCORPORATIONS of the Good Town of EDINBURGH.

I PRESENT You with an Abridgment of the glorious Actions of your Predeceſſors; who, by a dutiful Attachment to their Sovereigns, ſuffering by impious Rebels, ſhew'd their Hearts flam'd with Loyalty; their Hands were Thunder, and their Deeds Miracles. You enjoy the Ho-

nours and Privileges, which they procur'd from the MONARCHS of SCOTLAND, as Rewards for their Heroic Atchievements. You are, what the greatest Princes and Warriors of *Europe*, triumphant in the Field of Battle, and press'd down to the Grave with Laurels, have aspir'd to, KNIGHTS OF THE HOLY GHOST; your BANNER being called in Original Writs, THE BANNER OF THE HOLY GHOST. Study then to imitate your worthy Ancestors in their illustrious Virtues, and inviolably maintain the Privileges of your MAGNA CHARTA: 'Tis a SACRED DEPOSITUM, which you are bound in Conscience, as well as thro' Interest, to defend. If your Enemies should dare to invade your Prerogatives, granted by Kings, the Fountains of Law and Honour, let the Nation's MOTTO be yours:

NEMO ME IMPUNE LACESSET.

REMEMBER King DAVID's Saying, which is very snug to the Purpose, PSAL. lx. 4. *He hath given a Banner*

unto them that fear him; that it may be display'd because of the Truth, Selah.

I HAVE, with unwearied Pains, collected the MATERIALS of the ensuing History, from original authentick Manuscripts, and Historians of unquestioned Veracity; And I humbly Dedicate it to YOU the CRAFTS OF EDINBURGH; wishing Prosperity to YOU and the GOOD TOWN, whose Pillars and chief Corner-Stones you have always prov'd. May the PSALMIST's Prayer for ZION be granted unto her, *Peace be within her Walls, and Prosperity within her Palaces: May they prosper that love her, and seek her Peace continually.* May the inimitable Poet's Lines become a fulfilled Prophecy, to be applied to our SOVEREIGN CITY:

Now, like a Maiden Queen, she will behold,
From her high Turrets hourly Suiters come:
The East with Incense, and the West with Gold,
Will stand like Suppliants to receive her Doom.

The Silver Forth, her own domestick Flood,
Shall bear her Vessels like a sweeping Train;
And often wish, as of her Mistress proud,
With longing Eyes to meet her Face again.

The vent'rous Merchant who design'd more far,
And touches on our hospitable Shore,
Charm'd with the Splendor of this Northern Star,
Shall here unload him, and depart no more.

Dryd. Ann. Mirr.

That this may happen, and your Incorporations may flourish with Blessings of the Upper and the Nether Springs, is the ardent Prayer of,

Worthy Fellow-Citizens,

Your devoted humble Servant,

Edinburgh,
[illegible] 1705.

Alexander Pennecuik.

COPY of an Epistle from TWO CRAFTS-MEN in *Edinburgh* to the AUTHOR.

SIR,

" SINCE you have put an high
" Respect upon us, to commu-
" nicate in Manuscript your History
" of the BLUE BLANKET, and to
" ask our Advice about its Publica-
" tion: Having carefully and with
" Pleasure perused it, we return you
" our sincere Thanks, for your ela-
" borate Enquiry into the conceal'd
" Honours of the Trades: But be-
" ing diffident of our Sufficiency to
" judge of an Historian, we laid it
" before the ablest of our Brethren,
" who earnestly sollicite you may send
" it Abroad. You have trodden in
" unbeaten Paths, the Subject having
" been

" been overlookt by all *Scottiſh* Hiſto-
" rians. As we queſtion not you'll
" oblige the World, by publiſhing the
" Honours of the BLANKET; ſo aſ-
" ſure yourſelf of a Tribute of Praiſe
" from all CRAFTS-MEN, eſpecially
" from,

SIR,

Your humble Servants,

G. H.

EDINBURGH,
21ſt September 1722.

W. D.

A General Preface,

Touching CRAFTS-MEN, and the Honorary Offices they have enjoy'd in Church and State.

WHEN the Omnipotent Architect had built the glorious Fabrick of the World; upon a Review of his Works, he pronounced, they were all very good, and rested from his Labours. The Almighty could have spoke the World into Being in a Moment; but, out of the Depths of Infinite Wisdom, spent Six Days in its Creation, that Man might learn still to be usefully imploy'd, copying after the Example of his Lord and Lawgiver. The His Deputy Adam was the first and greatest of Monarchs, whose Dominions extended from Pole to Pole, in a State of Innocence,

cence, before Sin had blasted the Beauty of Eden, *and Nature spontaneously yielded her Fruits; yet was he not to eat the Bread of Idleness, having his daily Task assign'd him, as is inimitably exprest by the matchless* Milton, *in his beautiful Description of* Adam *waking his charming* Eve:

Awake, the Morning shines, and the fresh Field
Calls us; we lose the prime, to mark how spring
Our tended Plants, how blows the Citron Groves:
What drops the Myrrh, and what the Balmy Reed;
How Nature paints her Colours; how the Bee
Sits on the Bloom, extracting liquid Sweets.

His eldest Son, by Right of Primogeniture, Heir of a fair Inheritance, was educate a Plowman, and his Brother a Grazier. The Fall of Man introduced those liberal Sciences, Divinity, Law, *and* Physick: *But tho' we had continued pure, as when we dropt from the creating Fingers of our Maker, Mechanick Arts had been necessary. In the Infancy of the World, before the Wranglings of Lawyers, the Sophistry of Philosophers, and turbulent Factions of Divines had debauched Mankind, Artists were in the highest Repute.* Adah *bare* Jabal, *the Father of all such as dwell in Tents, and his Brother's Name was* Jubal, *the Father of all such as handle the Harp and the Organ,* Gen. iv. 20; *and, Verse* 22d, Tubal Cain *was an Instructer of every Artificer in Brass and Iron.*

'Tis much to the Honour of Crafts-Men, that holy Joseph, *Husband to the Blessed Virgin* Mary, *Mother of the Son of* GOD, *was a Carpenter, tho' it lessen'd our Lord's Esteem among the Populace, who hastingly cried,* Is not this the Carpenter's Son? *Matth.* xiii. 55. *And if we credit the earliest ecclesiastick Historians, the glorious Redeemer of Mankind, before his publick Entrance upon the Ministerial Office, labour'd with his Hands in the Shop. Tho' he called St.* Matthew *from the Customs, to evidence the Extent and*

conquering

onquering Power of his Grace; yet the most of his Apostles and Disciples, who spread the everlasting Gospel, and supplanted the Government of Satan, purchas'd Food with the Sweat of their Brows.

GOD seems to have put a distinguishing Honour upon Trades-Men, That, in all Ages, Men of the greatest Learning, and the noblest Heroes, have sprung from their Loins. Porus, *Monarch of the* Indies, *was the Son of a Barber, and wrought himself as a Tinker.* Braydillus, *Prince of the* Sclavonians, *Son of a Coalier.* Artaxerxes, *Governor of the* Cyconians, *Son of a Cook.* Agathocles, *King of Sicily, Son of a Potter. The good Arch-Bishop* Villagesius, *Son of a Carter; for which Reason, he took Wheels for his Armorial-bearing. Cardinal* Woolsey, *Chancellor of* England, *was begot by a Butcher. One of the greatest States-Men of this Age, Cardinal* Julius Alberoni, *by a Gardiner. And our famous Countryman, Mr.* Law, *by a Goldsmith of* Edinburgh.

As the Seed of Mechanicks have risen to the highest Dignities; so Mechanicks themselves have sway'd Sceptres, proven the greatest Generals, the wisest States-Men, and the greatest Monarchs. Tho' the unthinking Mass of Mankind may despise a Person for low Birth: The first Circumstance of Life ought to have no Influence in our Judgment of a great Man, because we cannot pretend to be the Children of whom we please; and that a Man may owe his Birth to a Prince, whose natural Temper and Inclinations discover more Meanness of Birth, than if he were the Son of a Weaver: Whereas nothing is more glorious, than when, notwithstanding the Defect of Education, a Man knows how to rectify and elevate the Inclinations, which an obscure Birth naturally inclines to be servile.

Quintus Cincinnatus, *when called to the Government of Rome, was found hard at Plow: Being saluted by the Name of Dictator, invested with Purple, honour'd with the Fasces, and other Ensigns of Magistracy,*

was

was desir'd to take Journey; after a little Pause, he answer'd, with Tears in his Eyes, Then, for this Year, my poor Farm must be unsown. Taking leave of his Family, perform'd his Office with that Prudence and Justice, that he proved the Admiration of the World: And having finish'd his Dictatorship, return'd again to his Plow. Arsaces, from being a private Mechanick, was call'd to found the Parthian Empire: And such an one was Tamberlane the Vanquisher of Asia. Peter du Brosse Chirurgeon, was High Chamberlain of France, and Secretary to King Philip III. Masianello, a Neapolitan Fisher-Man, rais'd an Army of 50,000, 7th July 1647, and trampled on the Government of Naples, till they were obliged to yield to the Demands of the People groaning under the Burden of exorbitant Taxes. The Anabaptists in Munster chos'd John of Leyden, a Taylor, for their King, A. D. 1535. Zeno, the famous Bishop of Constantia, was a Weaver, who liv'd till he was past 100 Years of Age; and tho' he was the most eminent Bishop, and had the largest Diocese in that Country, kept a Weaver's Shop, and wrought himself daily at his Loom, to clothe the Naked. When the Peasants of Upper Austria rose up against P. Maximilian Elector of Bavaria, A. D. 1627; their Army consisted of 60,000; it was commanded by Stephen Tudiner, a Hatter; and, after his Death, by Walmer, a Shoemaker, till'd by Count Papenheim. And I can't omit to hint at the beautiful Story of Mr. Edmond a Baxter, and Son of a Baxter in Stirling, who shew'd such unparallel'd Valour in the Swedish Wars, under the Command of that Immortal Thunderbolt of War, Gustavus Adolphus, that he became a General. His swimming the Danube, and, by an artful Stratagem, carrying off the General of the Imperialists, and other marvellous Actions of his Life, are recorded in the Chronicles of Sweden. In his old Age, he returned to his native Country Scotland, and built a stately Manse at Stirling, which he doted to the Church.

Historians,

Hiſtorians, Ancient and Modern, not only record the Martial Atchievements, but the ſingular Sanctity of Mechanicks; not to mention the Faith of a Shoe-Maker, under the Reign of a King of Perſia, *who remov'd a Mountain by a holy Harangue, related by* Paulus Venetus de Rebus Orientalibus, & Nazianzen Cauſen *in his holy Court, as ſavouring too much of a Monkiſh Fable; nor the known Story of* Criſpianus, *who ſuffer'd by the Cruelty of* Maximilian. *The Church records a noble Army of Martyrs, who died for the Proteſtant Faith in the Reign of* Henry VIII. *and* Mary, *Sovereigns of* England.

John Mace, Chirurgeon.
Richard Ferns, Goldſmith.
Mr. Gilles, Cutler.
Robert Hatchets, *Arthur*, *Thomas Bond*, *John Hart*, *John Curd*, *John Hoys* — Shoemakers
John Cookſbury, *John Hammond* — Tanners.
John Bennet, *Andrew Heuet*, *John Warner*, *Wm. Corberly* — Taylors.
George Eaglas Miniſter, and *William Picket*, *Thomas Cob* — Butchers,
Stephen Knight, Barber.
George Tankerſield, Cook.
Thomas Hudſon, Glover.
Thomas Thomkins, *William Bamford*, *Nicolas Chamberlane*, *John Caveil*, *John Spence*, *Richard Nicolat*, *John Carcleſs* — Weavers
John Leaf, Candlemaker.
Nicolas Hall, *John Spicers* — Maſons.
John Tudſon, *John Went* — Smiths.
John Clement, *Thomas Avington*, *Thomas Harland* — Joiners.
Thomas Ravendell, Cutler.

Sanctitatis radiis in Orbe refulſit.

Behold the Martyrs, who for Truth have died!
Heaven's Glory now, and *Britain*'s greateſt Pride.
No Popiſh Flames to them a Period give;
Their Memories eternally ſhall live.

Wiſe Princes and States have always had Mechanicks in higheſt Eſtimation. The Grand Seignior, *tho'*

tho' one of the greateſt Princes in Europe, *is always educate in ſome Handy-craft. The* Dutch, *and the* Czar *of* Muſcovy, *by encouraging Crafts-Men, have made their Countries flouriſh, and are become the Terror and Envy of their Neighbours. King* Charles II. *was an excellent Worker in Ivory: Neither the Affairs of State, nor the Pleaſures of his Court, could divert him from his Morning Task at the Turner's Loom.* Lewis XIV. *of* France *was ſo exquiſitely good at making of Watches, that he was equall'd by few in his Reign.*

What Reſpect the Kings of Scotland *have put upon Tradeſmen, the following Hiſtory of the* Blue-Blanket, *or* Crafts-Man's Banner, *will declare. They have had the Happineſs to taſte the Bounty of our Princes in the higheſt Honours: For this Order of the* Blanket, *originally of Eccleſiaſtick Inſtitution, is confirmed by the Royal Sanction. It had its Riſe about the* 1200 *Year of GOD, when the Croiſade was carried on by Pope* Urban II. *and ſo is older than any of the Orders of Knighthood in* Europe, *ſave that of St.* Andrew, *or the* Thiſtle, *which had its Original about the* 800, *when the King of* Scots *and* Picts *made war againſt* Athelſton *King of the* Weſt-Saxons; *and that of the* Star, *or* Bleſſed Virgin, *which, as* Selden, *in his Titles of* Honour, *remarks, had its Riſe in the Year* 1022: *For that order of St.* George, *or the* Garter, *was not inſtitute till the Year* 1345; *that of St.* Michael, *not till* 1448; *and that of the* Golden Fleece 1429. *So that, I may ſay the Words of Doctor* Hellen, *in his Preface to his Hiſtory of the* Engliſh *Nobility:* 'Kings 'have ſo much of GOD in them, whoſe Deputies 'they are on Earth, as many Times, where they 'find Merit and Deſert, they raiſe the Poor out of 'the Duſt, that they may ſet them with Princes, 'even with the Princes of the People.'

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THE

HISTORY

OF THE

BLUE BLANKET;

OR

Crafts-man's Banner.

THE metropolitan city of Scotland, by ſome hiſtorians, (as Buchanan obſerves) either thro' ignorance or ill-will, called VALLA DOLOROSA, the Doleful Valley; by the Pictiſh records, CASTRUM PUELLARUM, the Maiden-caſtle, from its royal and impregnable caſtle, built by Cruthenus Camelon, king of the Picts, where the daughters of the Pictiſh kings were kept working at their needles till married; which, for ſtrength, and command of proſpect, may challenge precedency of the beſt in Britain. Some of the antient Scots called it CASTRUM ALLATUM, others DUNEDINUM, and the latter EDINUM, which we render Edinburgh; 'Tis ſituated on the declining of an hill; from whence ſhe views her tributary river Forth, encompaſs'd about with fertile fields, ſpacious paſtures, and goodly gardens, grown by degrees in ſuch magnificence of buildings, as to ſtand in competition with any in Europe; and juſtly merits the encomiums Dr. Arthur beſtowed upon her;

That Edinburgh may view the heavens at will,
'Tis built upon a lofty rising hill.
The fields and rivers, which her hand-maids be,
She thence views, and the tributary sea:
And when the sun displays her morning-light,
The palace doth present itself to sight.
That princely dwelling under Arthur-seat,
Adorn'd by most ingenious art of late:
Towards the west the glorious castle stands;
Which with its thunder giveth loud commands.
Each citizen hath such a house, that it
May peers of greatest quality well fit.
The threats of foes do not make them dismay'd,
Nor need they be of their assaults afraid.
Sure, for a kingly city, none can wish
A seat that's more convenient than this.

'Tis not only beautiful, but antient, tho' the time when it was founded, is not easily discovered. The magistrates of Edinburgh, in their congratulatory harangue to king James VI. of Scotland, and I. of England, recorded in the Muses Welcome to that prince, assert, It was builded by Fergusius, the first founder of this kingdom, three hundred and thirty years before the incarnation of Christ.

In our fierce and frequent wars with the Picts, Danes, Romans and English, this city was so often destroyed, her monuments and charters lost, that her original cannot well be documented. The first charter I find in her favours, is granted by king Alexander I. surnamed The Good, and the second by his successor St. David. 'Tis generally agreed upon, that it was made a burgh royal by king William I. in whose reign a fervour of devotion, encouraged by pope Urban II. seiz'd the spirits of the princes and cavaliers of Europe, under the command of Godfrey of Bulloigne, to rescue Palestine, and the city of Jerusalem out of the hands of

of Saladine, and to pluck the ſepulchre of Jeſus from the poſſeſſion of the Infidels. The zealous pontiff was afflicted, that the Holy Land, the City of God, the Inheritance of Jeſus, ſhould be ſullied by Infidels, Saracens and Turks; who, in ſome meaſure might be ſaid to have driven our Lord from his capital, that the croſs, the glory and ornament of crowned heads, ſhould be trampled upon by the vileſt of Adam's poſterity. Therefore he inculcated the neceſſity of taking arms, and united all the powers of chriſtendom; and, to whet their courage, promiſed to thoſe that would join in this holy ſervice, a plenary indulgence, that is, a remiſſion of all penances impoſed by confeſſors.

Vaſt numbers of Scots mechanicks having followed to this holy war, took with them a Banner, bearing this inſcription out of Pſalm li. *In bona voluntate tua edificenter muri Jeruſalem.* Upon their returning home, and glorying that they were amongſt the fortunate, who placed the Chriſtian ſtandard of the croſs in the place that Jeſus Chriſt had conſecrated with his blood, they dedicated this Banner, which they ſtil'd, 'The banner of the Holy Ghoſt,' to St. Eloi's altar in St. Giles's church in Edinburgh; which, from its colour, was called, 'The Blue Blanket.

Tho' none of our hiſtorians mention the original inſtitution of the Blue Blanket, nor is there any vouchers for it, ſaving old imperfect manuſcripts; yet, 'tis highly probable, it had its riſe from the Croiſade, or Holy War; for Monſieur Chevereau in his hiſtory of the world, tells us, that Scotland was engaged in that war, and ſold or mortgaged their eſtates for that expedition; and that ſhe was amongſt the moſt forward nations in it. Pere Maimbourg, *Hiſtoire des Croiſades*, informs us, that the knights of St. Lazarus, an order of men educate to the holy war, were numerous every where, but eſpecially in Scotland and France; as appears by the charters and grants of Princes in their fa-

vours: and the distinctive crosses they wore evince, that the Scots were as forward, gallant, and zealous in the service, as any of their neighbours.

Our histories bear, that a great many of the Scots went to that war, under the command of Allan, Lord great Steward of Scotland; and they, with their confederates, got possession of Jerusalem in 1099.

When Saladine prevailed against the christian arms, William, king of Scotland, assisted the war with money, and sent supplies of men to the meritorious action, under the command of David his brother, and that five thousand Scots had their share in the malheurs and successes of that unfortunate enterprize. And, if we may believe Boethius *in Vita Gul.* the renowned city Ptolomais was taken by the good conduct of Earl David, brother to the king of Scots, *anno* 1091, and that the christian intelligencer was one Oliver a Scotsman.

This Blue Blanket, whose original I have endeavoured to discover, was, in the dark times of popery, held in such religious veneration, that, whenever mechanicks were artfully wrought upon by the clergy to display their Holy Colours, it served for many uses, and they never failed of success in their attempts: which is not to be wondered at; for, as the learned and judicious Dr. Abercromby observes in the Life of St. David, king of Scotland, speaking of the battle of the Standard, 'So good a use have churchmen in 'all ages known to make of religious pageantries, 'and so much have the vulgar been misled into the 'belief of heavenly protection, by the leger-de-main 'tricks of spiritual guides, who, while they have no 'other view but to gratify their private passions, mu-'ster the deluded people into rebellion.'

Having accounted for the original of the order of the Blue Blanket, I may infer, That 'tis as antient, and more honourable than the English order of the Garter, the institution whereof, some ascribe to a garter falling

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ing occasionally from the countess of Salisbury; tho' others affirm, the Garter was given in testimony of that bond of love whereof the knights and fellows of it were to be tied to one another, and all of them to the king. And others make it yet more antient, giving it the same original with the Blue Blanket, relating, That, when king Richard I. of England was at war against the Turks and Saracens in the holy land, the tediousness whereof began to discourage his soldiers, he, to quicken their courage, tied about the legs of several choice knights a garter, or small thong of leather, the only stuff he had at hand, that, as the Romans used to bestow crowns and garlands for encouragement, so this might provoke them to stand together, and fight valiantly for their king.

The crafts of Edinburgh having this order of the Blanket to glory in, may justly take upon them the title of KNIGHTS OF THE BLANKET, or, CHEVALIERS OF ARMS: for, as the learned Skene, *De verborum significatione*, in his Title Banrents, observes, That banrents are called Chevaliers of Arms, or, knights, who, obtaining great honours and dignities, have power and privileges granted to them by the king to raise and lift up a Banner, with a company of men of weir, either horse or foot; which cannot be done by any save Baronets, without the king's special licence, as Pasquiers, *Lib.* 2. *Des recherchées de la France, Ch.* 9. *Fol.* 100, by sundry arguments proves; and Dr. Smith, in his treatise of the Common-wealth of England, *Lib.* 1. *Ch* 17. informs us, That knights Banrents are allow'd to display their arms on a Banner in the king's host.

As the knights of St. George have their meeting at Windsor-castle, and these of the Thistle in the royal palace of Holy-rood-house, so the knights of the Blanket have theirs at St. Eloi (who was a French bishop, and their guardian) his altar, to which they mortify considerable sums for the maintenance of a chaplain,

chaplain, and reparation of the ornaments of the chapel; as appears from the Craftsmen's SEAL OF CAUSE, the tenor of which runs thus:

SEAL of CAUSE for the HAMMERMEN of EDINBURGH.

'TILL all and syndry quham it effiers, quhais knawledge this present letters shall to cum, Andrew Bartrem, Provost of Edinburgh, George Edwardson, John of Livington, Allexander Crawfoord, James Aikman, and John Bissett, Baillziets of the said burgh, greeting: For sae meikle as, the hedismen and maisters of the Hammerman, and maisters of the Hammerman-Craft, baith Blacksmythes, Gold-smythes, Lorimers, Sadlars, Cutlars, Bucklar-makars, Armourars, Pendrars, and all uthers within the said burgh, has humyly menyt and shawin, baith to our Soveraign Lord the King, and to us, the great skaith, lak and dangire done to thaim, and the great dampnage, hurt and prejudice, done to our Soverain Lord's realme and lieges in this points that efter folows, throw the quhilks the saids Craftismen are heryit and put to poverte, beseand our Lord's gud Grace, and to in his name, of remed and reformacioune thairof, and to sett sic statuts and ways thairupon, that the saids dampnages, lak and dangire may be ischewit, and the said Craft of Hammyrmen in time cumyng, to the honour of our Soverane Lord and his realme exercit, and to the wele and profit of the saids Craftismen, and all uthers his lieges; that is to say in the first, That the said Craft is abusit, and the maisters and hedismen thairof gretly skaithit by the daily market maid in cremys, and be vile persones throw the hie street, and on the back half of the town, in backlying of the Hammyrmenis wark and their Craft, in lak and dishonouring of

our

'our said burgh, and in breking of the god rule, 'lovable and old statuts, maid diverse tymes thair-'upon of before: We herefor understanding the 'reasonable supplicacioune, and just petitioune of the 'said Craftismen, desyring to sett remed, and doe 'justice thairuntill, to the honour of the said burgh, 'and comone wele of the said Craftismen, and this 'hale realme, has, according to our Soverane Lords 'writinis and charges gevan to us thairupon, the 'common profyt beyng always considerit, Statut, 'devist and ordain, and be thir our present letters 'statuts, divisis and ordainis, That in time cumyng 'thair be na opyn markat maid, or usit be quhat-'sumevir personis, of any wark pertenying to the 'saids Hammyrmen of their Craft, in schewing thair-'of in hands upone the hie streeit, nor in cremys, 'nay in burds, nor otherways within the said burgh, 'nor in thair buthis, except allanarly the markat-'day. *Item*, That na personis of the Hammyrmen 'Craft sett up buth to wyrk within the said burgh 'quhill he be maid an Freeman thairof, and be ex-'aminit be thrie of the best masters of the said Craft, 'gif he be sufficient, and wyrkand gud and [illegible] 'wark, fyne stuff, and habill to serve our [illegible] 'Lord and his lieges, and then to be admittit to set 'up buth, he payand therefor to the said uphald of 'divyne service to be done at St. Eloi's altar, and 'reparacioune of the ornaments thairof, Fourtey 'Shillings. *Item*, That every Craftisman that takes 'ane prentise to tech him the said Craft within the 'said burgh, sall pay for his entry, to the uphald of 'the said altar, and the ornaments thairof, Twenty 'Shillings. *Item*, That non of the saids Craftismen 'tak any other feit man to wyrk on the said Craft 'quhill his prentiship be fulfillit and complete, under 'the pain of Twenty Shillings. *Item*, That nane 'of the saids Craftismen resave nor lat wark with-'in his buthe ony man, without he be ather his

prentis

prentiss or feit servand, sa that the master of the buthe sall answer for his wark and fynenes thairof. *Item*, That nane of the said Craftismen resett, tak, nor fee ane uther manis prentis nor servand, nor give him wark, without it be clearly understaund that he be free of all uther menis service. *Item*, Upon ilk Saturday afternoon, that twa or thrie of the worthyest maisters, and of maist knawlage of the said Craft, chosine thairto be the haill fallowship, pass with thair Officiar, and serch and see all menys wark in the said Craft gif it be sufficient in stuff and warkmanship, gud and habill wark to serve our Soverane Lord's lieges with: And quhair it beis fundyn faltive, to forbid the samyne, under the pain of escheating thairof als aft as he beis fundyne faltive. *Item*, That all thir Craftismen above written sal convene, tyme and place to be thocht expedyent, als aft as they plaise, to common upon the breaking of thir statuts above expremit, and to certifie the Prouost and Bailzies thairof that sall be for the tyme, that reformacioune and punicioun may be done thairupon, as effiers. *Item*, That every man broker of thir forwrittine statuts, pay for ilk an of thaim als aft as thay happen to be brokin in his defalt, Aught Shillings, to be taken but favore, to the reparacioun of the said altar and ornaments thairof; and that all men of the said Craft doe and fulfil ther ald usand consuetud in all things, to the uphald of divyne service at the said altar oukly and dayly, and an honourabill chaplin thairof to their Craft, as effiers: And gif the maisters and [illegible] of the said Craft doie nocht their dilligence, as cause all thair statuts above writtine be observit and kepit, and falts thairof to be forchit and punysht, that they sal be correct and punisht thairfor be the Provest and Bailzies, as sal be sure consonant to reassone. And this to all quham it effiers, or may effier, we mak knawn fayth-

fullie

fullie be thir our prefent letters, and in witneſſing thairof, we have, at the command of our Soverane Lord, and defyre and requeſt of the ſayds Craftſmen, mair our common Seile of Cauſe to be hungyen to thir preſents, at Edinburgh the 14th day of April, the zeir of God a thouſand four hundred ninety and ſex zeirs.'

RATIFICATION in Favours of the Hammermen of *Edinburgh*.

'AT Edinburgh, the ſixt day of September 1681 years, Our Soveraign Lord, with advice and conſent of his Eſtats of Parliament preſently conveened by his Majeſties ſpeciall authority, has ratifyed and approven, and hereby ratifies and approves the haill Rights, Privileges, Immunities and Caſualties, granted to, and in favores of the Deacon, Boxmaſters, Maſters, Patrons, and remanent Members of the MAGDALEN Chaple, conſiſting of Smiths, Cutlers, Saidlers, Lorimers, Armourers, Peutherers, Sheas-Smiths, and all others incorporat, or to be incorporate with them, by our Soveraigne Lord, or any on other of his Majeſties Royall Predeceſſors, or by the Provoſt, Bailies, and town-counſell of the ſaid burgh of Edinburgh, and mortificatione granted to them, by whatſomever perſon or perſons, of whatſomever date, tenor, or contents the ſamin be of, and bear; and particularly, but prejudice of the ſaid generality, an Seal of Cauſe granted to them by the magiſtrats and common counſell of the ſaid burgh of Edinburgh, upon the twelfth day of April 1496, as the ſamen in itſelf more fully bears, in the haill heads, clauſes and articles therein contained, after the form and tenor thereof, in all points; and wills, and grants, and for his Majeſty, and his Highness ſucceſſors, with advice and conſent foreſaidy decerns, declares,

'declares, and ordains this general confirmation to 'be als sufficient, valid and effectual in all respects, 'as if the saids haill rights, grants, and priviledges; 'and particularly, but prejudice of the foresaid ge- 'nerality, the Seal of Cause, and gifts of mortifica- 'tion above mentioned, were *de verbo in verbum* 'herein expresly sett doun, ingrossed and repeated. 'Likeas, His Majesty, with advice and consent for- 'said, has ratifyed, and hereby ratifies, approves, 'and confirms to the said Incorporation of Hammer- 'men, all and sundry their Rights and Priviledges, 'whereof they have been in use and possession; and 'particularly, of seasing and apprehending of all 'and whatsomever work belonging to, or that can 'be made, furnished and compleated by them, that 'shall happen to be imported within the said burgh, 'any time hereafter (except upon the mercat-day) 'and there escheating and confiscating the one half 'thereof to his Majesty's use, and the other half of 'the samen to the use of the poor of the said Incor- 'poration. And further, discharges and inhibits all 'and whatsomever work belonging to, or can be 'made, furnished and compleated by them, to be 'inbrought, sold, vented or retaild within the said 'burgh, by any person or persons, except within 'the buthes and shops of the Freemen of the said In- 'corporation, but what shall happen to be inbrought 'on the mercat-day, and vented, sold, and retail'd, 'on the mercat-day, at the ordinary mercat-place, 'between ten hours in the morning, and two in the 'afternoon, and that under the pain of confiscation 'thereof to the uses foresaid. Extracted forth of 'the records of parliament, by me sir Tho. Murray 'of Glendoick, Knight and Baronet, Clerk to his 'Majestys Council, Register and Rols.'

THO. MURRAY, *Clerk Register.*

The

The trades being thus confirmed in their privileges by the royal sanction, gave such extraordinary proofs of loyalty, that they established themselves in the grace and favour of their princes; and their loyal actions I shall trace, beginning with the reign of

King ROBERT BRUCE.

For many eminent services performed by the crafts and other citizens of Edinburgh, contained in a charter granted by the said king Robert, dated at Cardross, in the 24th year of his reign, He disponeth to the provost, baillies, council and communities of the said burgh, and their successors, the haven of Leith, mills, and other pertinents thereof, to be holden of his majesty, and successors, als freely, and with the same liberties and commodities, as the same were enjoyed in the time of king Alexander, his predecessor, of happy memory, for payment of 52 merks. Nor was Edinburgh, by her loyal deportment, less in favour with his successor,

King ROBERT the II.

In the beginning of his reign, Edinburgh, to speak properly, was not the capital city of Scotland, being only a small burgh (which made Walsinghame, and other historians of these times, call it a village) the houses of which, because they were so often exposed to incursions from England, being thatch'd, for the most part, with straw and turf, and then burnt, or demolished, were with no great difficulty repaired: for, in ancient times, the Highlands were properly the Scots kings territories, till the Picts were expelled, who had Edinburgh, and the Lothians in possession, in the reign of King Kenneth II. *anno* 839: but the loyalty of the citizens, impregnable strength of the castle, and the conveniency of the abbay of Holy-

rood

rood-house, in the royal chappel whereof his corps is interred, invited the king to dwell, and hold his parliament there. From this proceeded a great concourse of people, who were of course obliged to resort to it, and occasioned these magnificent, but too costly structures, with which it is since crowded. But the loyalty of this city of Edinburgh was more remarkable in the reign of

King JAMES III.

who having offended his nobles, for advancing Robert Cochran, a mason, to the dignity of secretary of state, and creating him earl of Mar; James Hommel, a taylor, and one Leonard, a smith, to extraordinary favour, and places of trust, so incens'd the antient peerage for ennobling these mushrooms, sprung from the dreg of the people, quarreling the kings arbitrary power, in dispensing these honours, and marshalling those persons whom he had advanced to these high dignities, that, in an impetus of passion, they hang'd Cochran earl of Mar over the bridge of Lauder, and rais'd such violent emotions in the state, that his majesty, for security of his royal person, was forced to shelter himself in Edinburgh castle. During his confinement there, the English, with whom he was at war, having march'd to Edinburgh, and there being a treaty betwixt the Scots and them, of the 2d August 1482; the next day after this cessation, Alexander duke of Albany the king's brother, importun'd by the prayers and tears of the queen, for the king's liberty, by the assistance of William Bartrem provost of Edinburgh *, and with him the whole community and incorporations of crafts-men, intirely loving their king, and devoted to his service, loyally, and generously

* From Aug. Tom. xii. p. 161. Godscraft's history of the Douglas-sep. Abercromby's Martial Atchievements. Hauthornden's Hist.

rously oblig'd themselves to repay to that king, the sums of money depurs'd by him in view of the marriage betwixt the duke of Rothesay and his daughter the lady Cecil: or, if the king did yet incline that the marriage should be compleated, they undertook, for their sovereign Lord the King of Scotland, that he should concur, conform to his former obligation, providing that their said sovereign lord, or the lords of his council, or the saids provost and burghers were informed of the king of England's pleasure and election upon the matter, by the first of All Saints next to come. And the saids citizens surprized and storm'd the castle of Edinburgh; and, to the great dissatisfaction of the rebellious nobles, set their sovereign at the liberty. These surprising instantes of loyalty and valour, for which they shall be had in everlasting remembrance, procured from the king a grant of many new privileges, contained in a patent, which they call their GOLDEN CHARTER, dated 1482; particularly the magistrates are made heritable sheriffs within the said burgh, and liberties of the same. And another charter from their said sovereign lord, in favours of the said provost, baillies, council and communities of the said burgh, and their successors for ever, of all the customs of the haven of Leith, and road of the same, dated 16th November 1482; and a confirmation of a charter and infeftment granted by Sir Robert Logan of Restalrig to them, of all the passages and ways leading to the haven and harbour of Leith, and from the same; containing divers liberties and immunities.

Indeed they very well deserved the favours bestowed on them: for 'tis certain that upon the king of England's sending his servant, the Garter King at Arms, to let them know, that, for several great causes and considerations, he had intirely refused to comply with the marriage betwixt the duke of Rothesay and his daughter, they repaid all the money, amounting to

6000 merks, which he deburs'd on that account.

Having trac'd the Blue Blanket to the origin of the Croiſade, from whence it undoubtedly had its riſe, I cannot paſs over in ſilence the honour put upon it by this monarch, who was the firſt that gave it the civil ſanction, not thinking the above donatives a ſufficient reward to the loyal crafts, confirmed to them all the privileges of the Blue Blanket, which they claimed by preſcription, or an immemorial poſſeſſion, and ordained it to be called in all time coming, THE STANDARD OF THE CRAFTS WITHIN BURGH: For that king, full of the ſpirit that warms the blood of abſolute monarchs, highly reſented the treatment Robert Cochran, maſon, by him created earl of Mar, had met with by his factious nobles, would needs confer this dignity upon the trades, in whom he plac'd his ſpecial confidence. The trades, thus honoured, renewed their Banner; or, to ſpeak in the language of heraulds, their Enſign, by way of Pennon, and the queen with her own hands painted upon it a Saltire, or St. Andrew's croſs, a Thiſtle, an Imperial Crown, and an Hammer, with the following inſcription.

Fear GOD, and honour the king,
With a long life, and proſperous reign,
And we, the Trades, ſhall ever pray.

The crafts having now not only the croſs, but the crown on their enſign, were as firmly perſuaded of ſucceſs in all their publick actings, as Conſtantine the Great, the firſt Chriſtian emperor, in the year 306, of defeating the tyrant Maxentius, when, at noonday, he ſaw a luminous croſs in the air, with theſe words in Greek,

IN HOC SIGNO VINCES.

The old nobility and gentry were exceedingly nettled at the proceedings of the king, to re-eſtabliſh his authority; but in the judgment of wiſe and loyal

loyal men, very unjuſtly; For, the foundation of all obedience to ſuperiors, are rewards and puniſhments; and royalty is an invention of divine wiſdom, for the happineſs of ſubjects; and kings, being common fathers to their people, are to reward virtue wherever they find it; 'tis their duty to do it, and the promiſe of the King of kings, that they ſhall do it, 'He 'will take their daughters and make them apotheca-'ries, cooks and bakers; and he will take their 'ſons and appoint them to his chariots, and to be his 'horſemen, and he will make them captains over 'thouſands. As the wrath of a king is like the roar-'ing of a lion, ſo in the light of his countenance is 'life, and his favour as the latter rain.'

As the crafts in Edinburgh in the reign of his ſucceſſors, made a very grateful and prudent uſe of the Blue Blanket, with reſpect to government; ſo they never failed, with this ſtandard, to chaſtiſe all, who in the leaſt infringed their rights and privileges, which king James VI. takes notice of in his BASILIKON DORON, or, *Advice to his Son and apparent ſucceſſor*, Henry *Prince of* Wales, page 164. 'The crafts-men think 'we ſhould be content with their work, how bad ſo-'ever it be; and, if in any thing they be controul'd, 'UP goes the Blue Blanket.'

As they flouriſhed in the favours of their ſovereign king James III, ſo did they in the reign of that courageous and pious prince, his ſucceſſor,

King JAMES IV.

Crowned at Edinburgh 1489; who, for ſingular acts of loyalty performed by the city of Edinburgh, by his charter of confirmation, under the great ſeal, to the ſaid provoſt, baillies, council and communities of the ſaid burgh, ratified and confirmed the two above charters granted by king James III, and charter granted by Sir Robert Logan of Reſtalrig, which charter of

confirmation is dated at Stirling the 9th day of March 1510. And, by another charter, disponed to them the lands and haven of Newhaven, with the haven, silver, and all other profits, duties, liberties and immunities pertaining thereto, dated at Stirling the said 9th March 1510. Thus far was the city of Edinburgh honoured and privileged in the reign of king James IV. and was no less so, during the government of his son and successor,

King James V.

For, during the wars 'twixt him and the earl of Northumberland, John Armstrang, chief of a gang of thieves, was inticed by the king's officers, to have recourse to the king, who had written a letter to him with his royal hand, to attend him at his palace of Hally-rood-house: The king hearing a distinct account of the crimes he was guilty of, ordained him to be committed to goal, and suffer, with his accomplishes, according to law. This notorious high-wayman, with the assistance of his followers, drew upon the king in his chamber of audience, who was, with much difficulty, rescued by the courtiers and their attendants, and continued in their hostilities, designing to have murdered every soul in the royal palace, till it was noised in the city of Edinburgh, That the king was in imminent danger of being cut off by the hands of bloody ruffians: The crafts of the city rose, and slew every one of the assassins. The story is preserv'd in memory, not so much by our historians, who give but a faint account of it, as a ballad compiled by one of the greatest poets of that age.

There dwelt a man in fair Westmorland,
John Armstrang men did him call,
He had neither lands nor rents coming in,
Yet he kept eightscore men in his hall, &c.

The

The king he wrote an letter then,
A letter which was large and long,
He sign'd it with his own hand,
And he promis'd to do him no wrong.
When this letter came John him till,
His heart was as blyth as birds on a tree;
Never was I sent for before any king,
My father, my grandfather, nor none but me, &c.
By the morrow morning at ten of the clock,
Toward Edinborrow gone was he,
And with him all his eightscore of men,
Good Lord, an it was a goodly sight to see.
When John came before the king,
He fell down low upon his knee,
O pardon, my sovereign liege, he said
O pardon my eightscore men and me.
Thou shalt have no pardon, thou traitor strong,
Nae for thy eightscore men and thee;
For to-morrow morning by ten of the clock,
Both thou and them shall hang on the gallow-tree.
Then John look'd over his left shoulder;
Good Lord, what a grievous look look'd he!
Said, 'I have asked grace at a graceless face,
'Why there is nane for ye nor me.'
But John had a bright sword by his side,
And it was made of metal so free,
That had not the king stept his foot aside,
He had smitten his head from his fair bodie,
Saying, 'Fight on my merry men all,
'And see that none of you be ta'en;
'For, rather than men should say we were hang'd,
'Let them report that we were slain.'
God wot, the trades of Edinburgh rose,
And sae beset poor John around,
That fourscore and ten of John's best men,
Lay gasping all upon the ground, &c.

Having

Having trac'd the loyal actions of the Citizens, especially the Crafts of Edinburgh, thro' the reigns of several Sovereigns; before I proceed to the reign of Queen MARY, I must take notice of the pious donations of an eminent Citizen of Edinburgh, MICHAEL MACQUHAN, and his Spouse, in favours of the HAMMERMEN, (who dedicated and consecrated the BLUE BLANKET to St. ELOI's Altar in St. GILES's Church) for founding of the MAGDALEN Chapel, where they now meet; which is contain'd in the following Charter:

'TO all and sundry, to whois knowledge thir presents sall come, and be seen, I JONET RYNE, relict, executrix, and only intromissatrix, with the guds and gear of umquhil Michael Macquhan, burges of Edinburgh, wishing peace in our Lord, makes known by thir presents, That when the said Michael was greatly troubled with an heavy disease, and oppress'd with age, zit mindful of eternal life, he esteem'd it ane gud way to obtain eternal life, to erect some christian work, for ever to remain and endure: He left seven hundred Pound, to be employed for the supplement of the edifice of the Magdalen chapell, and to the other edifices for fonndation of the chapel, and sustentation of seven poor men, who should continually there put forth their prayers to God Almighty; for there was many others that had promised to mortifye some portion of their goods for perfeiting and absolveing of the said wark, but they failzied, and withdrew from such an holly and religious work, and altogether refused thereupon to confer the samen. Quhilk thing I taking heavily, and pondering it in my heart, what in such an difficile business sould be done; at last, I thought night and day upon the fulfilling of my husband's will, and took upon me the burden of the said wark, and added two thousand pound to the

700

700 *l.* left be my husband: And I did put furth these soumes wholly, after his death, upon the edification of that chapel, ornaments thereof, and building of the edifice for the habitation of the chaplane, and seven poor men, and for buying of land, as well field-land, as burgh-land, and yearly annualrents, for the nourishment, sustentation, and clothing of them, as hereafter mair largely set down. *Therefore, wit ye me,* To the praise and honour of Almighty God, and of his mother the Blissed Virgin MARY, and of MARY MAGDALEN, and of the haill celestial court, to have erected and edified ane certain chapell and hospital-house, lyeing in the burgh of Edinburgh, upon the South-side of the King's high street, called the COWGATE, for habitation of the foresaid chaplain and poor, and that from the foundation thereof; and has dedicate the samen to the name of MARY MAGDALEN, and has foundit the said chaplain, and seven poor, for to give forth their continual prayers unto God, for the salvation of the soul of our most illustrious MARY Queen of SCOTS, and for the salvation of my said umquhil husband's soul and mine: *And also,* for the salvation of the souls of my fathers and mothers, and for all the souls of those that shall put to their helping hand, or sall give any thing to this work: *As also,* for the patrons of the said chapel: *And also,* for the souls of all those of whom we have had any thing whilk we have not restor'd, and for the whilk we have not given satisfaction; to have given and granted, and by this my present charter in poor and perpetual alms, and to have confirm'd in mortification: *As also,* to give and grant, and by this present charter, gives in poor alms and mortification, to confirm to Almighty God, with the Blessed Virgin Mary, the said chapell and chapell-house, for the sustentation of ane secular chaplain, and seven poor men, and for the chaplain,

and

'and four poor brethren, to have their yearly food, 'and perpetual sustentation within the said hospital; 'and for buying of their habits every twa year once, 'I mortify these annualrents under-written; *to wit*, 'An yearly annualrent of Aughtscore and aught 'Merks money of Scotland, out of that annualrent 'of Threescore Pounds yearly, to be uplifted and 'tane at twa terms yearly, Whitsunday, and Martin-'mas in winter, be equall portions, out of all and 'haill the barony of Carnwath miln, and pertinents 'thereof, and the other Two Merks of the said an-'nualrent of Threescore Pound, to be apply'd and 'used for my use, during my lifetime; and after my 'decease, to the poor brethren under-written; *As 'also*, for the dyet and sustentation of other three 'poor ones, and buying of their habits ilk twa year, 'after the decease of me the said JONET, reserving 'to me the liferent during my lifetime, *viz.* The for-'said annualrent of Twa Merks of the said annual-'rent of Threescore Pounds yearly, to be uplifted 'out of the lands of Carnwath: *As also*, another 'yearly annualrent of Twenty Merks money of 'Scotland, yearly to be uplifted, as said is, out of 'all and haill the lands pertaining to Cathrine Gil-'lespie, and John Cockburn her spouse, lyand in the 'burgh of Edinburgh, upon the South-side of the 'high street thereof, betwixt the trans of the vennel 'called Hair's-closs, and the trans of the vennel 'called Borthwick's-closs: *As also*, an other year-'ly annualrent of Ten Merks, out of the tenement 'of umquhile Andrew Harly, lying upon the North 'part of the King's high street; *And also*, another 'annualrent of Twelve Merks, out of the tenement 'of land pertaining to umquhile James Young: *And 'als*, another annualrent of xiii sh. iiii d. out of the 'tenement of land pertaining to Edward Thomson, 'Baxter, lyeing in the said burgh, in Peebles-wynd. 'Whilk chaplain, and his successors, shall have for

'their

'their yearly ſuſtentation Twenty-four Merks money
'of Scotland, out of the foreſaid yearly annualrent
'of Aughtſcore and aught Merks, dureing JONET
'RYND's lifetime; and after her deceaſe, out of all the
'foreſaid yearly annualrents, to be taken up be him-
'ſelf at Whitſunday, and Martinmaſs in winter, evry
'year in all time coming, be equall portions. Whilk
'chaplain ſhal have the care, government and admi-
'niſtration of the foreſaid hoſpital, and of the fore-
'ſaid poor brethren, and of all other poor brethren
'that ſhall, in any time thereafter, be put thereintil,
'and ſhall, three times in the year, provide to them
'the eccleſiaſtical ſacrements, provideing they be
'be found meet and apt for receaveing thereof; *to*
'*wit*, the feaſt of Paſch, Pentecoſt, and Nativity of
'our Lord Jeſus Chriſt. Whilk chaplane alſe ſhall
'ſee, that in the foreſaids feaſts, and other conve-
'nient times, chiefly when they ſhall be ſick of any
'heavie infirmity, how the foreſaid poor ſhall be
'worthyly diſpoſed for receaveing of the ſacrament;
'and for that effect, he ſhall exhort them, and ſhall
'charitably move them, and ſhall hear their confeſ-
'ſions. And the ſaid chaplain ſhall be obliged, eve-
'ry feriat time of the week, if it be not ane feaſt-
'day, to make ane Meſs of Reſt, with ane Pſalm
'direct to the LORD, for the foreſaid ſouls. Nei-
'ther ſhall it be leiſome to the ſaid chaplain to have
'any ſubſtitute under him, to ſerve in the ſaid hoſ-
'pital for him, except in the time of infirmity
'and weakneſs allenerly; to the whilk Meſs the
'foreſaid ſeven poor, and any others to be found
'thereintil to be preſent, and to interceed at GOD
'for the foreſaid ſouls; and he ſhall have ane care,
'that the foreſaid poor ſhall diligently obſerve the
'whole foundation and articles as is herein ſet down.
'*And further*, We will and ordain, That the ſaid
'chaplane and his ſucceſſors for the time, at the firſt
'terme of their entry and admiſſion in the ſaid hoſpi-
'tall,

' tall, ſhall find ſufficient caution to the patrons o
' the hoſpital, for the well preſervation of all th
' jewells, ornaments, and others whatſomever, whil
' ſall belong to the ſaid hoſpital, to be delivered b
' them to the patrons under an inventar; and that
' he ſhall not ſell, nor put away any of the ſaid or-
' naments; neither ſhall it be leiſume to the ſaid
' chaplane to embrace any other chaplanrie or ec-
' cleſiaſtick office; whilk if he doe, his chaplanri
' ſhall vaik, without any declarator of any judge;
' and it ſhall be leiſume to the patrons to confer the
' ſamen upon ane other. And if he be found incon-
' tinent of his body, either by lunury, adultery, in-
' ceſt, drunkenneſs, diſſentions, or of any other not-
' tor or manifeſt crimes, and found culpable by the
' patrones, or moſt pairt of them, before ane nottar
' and faithfull witneſſes, ſhall be three times admo-
' niſht to deſiſt frae them; and if, after ane full year
' out-run, he be found incorrigible, it ſhall be con-
' ferr'd be the patrons upon an able chaplane.
' *And farder*, The ſaid chaplain, every year, once
' in the year, for the ſaid MICHAEL and JONET,
' ſall make ſuffrages, which is, *I am pleaſed, and*
' *direct me, O LORD, with an Meſs of Reſt; being*
' *naked, he clothed me*; with two wax candles
' burning on the altar. To the whilk Suffrages
' and Meſs, he ſhall cauſe ring the chappell bell the
' ſpace of ane quarter of ane hour; and that all
' the foreſaid poor, and others that ſhall be there-
' intill, ſhall be preſent at the foreſaid Meſs with
' their habites, requeſting all theſe that ſhall come
' in to hear the ſaid Meſs, to pray for the ſaid ſouls.
' *And farder*, Every day of the Bleſſed Mary Mag-
' dallen, patron of the foreſaid hoſpital, and the day
' of the indulgences of the ſaid hoſpital, and every
' other day of the year, the ſaid chaplane ſhall offer
' up all the oblations; and for every oblation ſhall
' have twa wax candles upon the altar, and twa at
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the foot of the image of the patron in twa brazen candlesticks, and twa wax torches on the feast of the Nativity of our Saviour, Pasch, and Whitsunday, of the days of Mary Magdalen, and of the days of the indulgences granted to the said hospital, and doubleing at other great feasts, with twa wax candles allenerly. *And likeways*, He shall preserve the altar in the ornaments thereof; and he shall preserve the jewells and ornaments of the altar clean and tight; and he shall be obliged and restricted to furnish bread, wine and wax to the said hospital, for the haill year. *As also*, The said chaplain shall be obliged, at his entry, before he be admitted to the said hospital, to give his great oath, by touching the sacred Evangils, That he shall neither, directly nor indirectly, by whatsomever pretence or collor, seek the derogation of this foundation, in haill or in part, neither he himself, nor be any other party; neither shall he have any dispensation or derogation from any other the time of his admission; neither shall he be put into the said chaplanry be any other, but shall only have his admission from the saids patrons; to the effect, That if he derogate any thing from the said hospital, and shall not fulfil the haill articles and clauses thereof, he shall by the same patrons be removed, and another able chaplan put in his place. *And also, We will and declare*, That the foresaid seven poor men, and likewise any other of that kind that shall be foundit or put thereintill be any others, that they shall give obedience to the said chaplain in all honest and leisome things, as their undoubted and lawful master of the said hospital; and that none be admitted amongst the said poor brethren of the said hospital, but such as are not married, and not stained with an concubine, or with any other notorious crime; and that none be admitted, except he be past, before his admission, three score years,

'except they be impotent and miserable persons, 'who otherwise are not able to get their daily bread. 'And that no woman, howsoever miserable or impo- 'tent, be any ways received or admitted in the said hos- 'pital; and that no woman shall frequent this house 'of hospital at no time, and chiefly in the night- 'time; and that one of the said seven poor men, 'weekly, in his own turn, shall be janitor, who shall 'open and steik the gates thereof, and shall make 'clean the said chapel and common house thereof 'every day, and keep it honest from all filth. And 'if it chance that the said janitor be sick for the 'time, that he cannot do it, then ane other of the 'said poor brethren, in his turn, most able and meet, 'by the discretion of the said chaplain, shall be ap- 'pointed. And the said janitor, every day, from 'Pasch to the feast of St. Jude, from half six in the 'morning, he shall open the gates, and close them 'again at aught hours at night; and the rest of the 'year he shall open at seven hours in the morning, 'and close them again at seven at night, and shall 'ring the bell of the said chapel for the space of a 'quarter of an hour, immediately after the open- 'ing, and a little before the closing: And that the 'said seven poor, and every one of them shall, im- 'mediately after ringing of the bell, repeat the 'Lord's Prayer five times, and the Angelical Saluta- 'tion fifty times, and the Belief of the Apostles once 'in the day; and they shall repeat the twa psalms 'that are called the Blessed Virgin's, before the 'the compleating of their dinner, and Refection at 'twelve hours. And the dinner being done, the 'foresaid haill poor, within the said hospital for the 'time, shall conveen before the great altar, and 'there, with their bowed knees, give five Pater 'Nosters, fifty Ave Maria's, and ane Creed, &c.

The

The hoſpital was founded by Michael M'Quhan, *anno* 1503; but the charter given by the relict, 1545.

This chapel is adorned with the arms of the good town of Edinburgh, being argent, a caſtle triple tower'd Sable, marſhall'd of the 1ſt, ſurmounted with Thanes gules, ſupported on the dexter by a virgin lady, on the ſiniſter with a deer, and Accolée: Behind the ſhield, the ſword of honour and mace, enſigned with an imperial crown; below, in a compartment, NISI DOMINUS FRUSTRA. Round this atchievement are the armorial enſigns of the following incorporations, according to their precedency.

In the firſt oval.

I. CHIRURGEONS.

Az. on a feſs. Ar. a naked man feſs-ways proper, 'twixt a dexter hand, palmed, and in its palm an eye proper, iſſuing out from the chief. In the dexter canton, a ſaltire Ar. under an imperial crown Or, Or proper, ſurmounted of a thiſtle proper, Or vert. And in baſe, a caſtle Ar. maſoned Sab. All within a border Or, charged with the ſeveral inſtruments ſuitable to the ſociety.

II. GOLD-SMITHS.

Quarterly Gu. and Az. on the 1. a Leopard's head Or, 2d, a covered cup, and in chief two annulets Or, 3 as 2, and 4 as 1.

III. SKINNERS.

Ermine on a chief Gu. three imperial crowns Or.

IV. FURRIERS.

Parted *per* fesse, Gu. and Ar. a pale counter-charged of the same on the 1. three goats of the 2.

V. HAMMER-MEN.

Az. a hammer proper, ensign'd with an imperial crown.

VI. WRIGHTS.

Az. a square and compass Or.

VII. MASONS.

Ar. on a cheveron 'twixt three towers embattled Sab. a compass Or.

VIII. TAYLORS.

Az. Scizars expanded Or.

IX. BAXTERS.

Az. three garbs Or. from the chief waved, a hand issuing, holding a pair of ballances extending to the base.

X. FLESHERS.

Ar. two slaughter-axes proper saltire-ways, accompanied with three cows heads couped Sab. 2. in flank, and 1. in base, and on a chief Az. a boar's head couped 'twixt two garbs Or.

XI.

XI. CORDINERS.

Az. their cutting-knife in pale, and in chief, a ducal crown Or.

XII. WEBSTERS.

Ar. on a Chev. Az. 'twixt three Leopards heads of the ſame, holding in their mouths a ſpool or ſhuttle of yarn Or, as many roſes Gu.

XIII. HATTERS and WAKERS.

Parted *per* pale Gu. and Ar. on the 1. a Chev. of the laſt, 'twixt two hat-ſtring bands in chief, and in baſe a thiſtle Or, on the 2. a ſiniſter hand palmed proper, erected in pale 'twixt two hat-ſtrings Sab. and in chief a hat of the laſt.

XIV. BONNET-MAKERS and LITSTERS.

Ar. a feſs 'twixt two bonnets, Az. On a chief, tufted Gu. impaled with Or, a Chev. Gu. betwixt three eufheons Az.

And round the Hammer-men's arms, in a ſecond oval, the enſigns of the following arts.

XV. BLACK-SMITHS.

Az, a Chev. betwixt three hammers, each enſign'd with ducal crowns Or.

XVI. CUTLERS.

Gu. ſix daggers plac'd ſaltire-ways, two and two, proper, handled Or.

XVII. Sadlers.

Az. a Chev. betwixt three saddles Or.

XVIII. Lock-smiths.

Az. a key impaled Or.

XIX. Lorimers.

Az. a Chev. betwixt three horse-bridle bitts Ar.

XX. Armorers.

Arg. on a Chev. Gu. four swords saltire-ways, proper, handled Or, and on a chief of the second, two helmets of the same.

XXI. Bruthrers.

Az. on a Chev. Ar. betwixt three portculiees Or, as many Thistles vert, and flowered gules.

XXII Shear-smiths.

Gu. wool-shears impaled Az.

Placed above these Arms, are the Imperial Arms of Scotland, thus blazoned, viz.

Or, a lion ramp. Gu. armed and lingued Az. within a double tressure, flowered and counter-flowered, with *Flowers de Lisses* of the 2. encircled with the order of Scotland, the same being composed of rue and thistles, having the image of St. Andrew, with his cross on his breast, above the shield an helmet, answerable to his majesty's high quality and jurisdiction, with

with a mantle Or, doubled ermine, adorned with an imperial crown, beautified with *Croſſes patee*, and *Flower de Liſſes*, ſurmounted on the top, for his majeſty's creſt, with a Lion Sejeant, full-faced, Gu. crown'd Or, holding in his dexter paw a naked ſword proper, and in the ſiniſter, a ſcepter, both erected pale-ways, ſupported by two unicorns argent, crowned with imperial, and gorged with open crowns, to the laſt chains affixed, paſſing 'twixt their fore-legs, and reflexed over their backs Or, he on the dexter embracing and bearing up a banner of cloth of gold, charg'd with the royal arms of Scotland; on the ſiniſter, another banner azure, charged with the St. Andrew's croſs argent, both ſtanding on a copartment placed underneath, from which iſſues two thiſtles, one towards each ſide of the eſcutcheon; and, for motto, in an Eſcrol above all, IN DEFENCE; under the table of the copartment *Nemo me impune laceſſet*.

The hammermen's ſeal, is the effigies of St. Eloi in his apoſtolical veſtments proper, ſtanding in a church-porch, a porch adorned with five pyramid ſteeples engraven, each ſurmounted with a plain [illegible], holding in his dexter a hammer bar-ways, and in the ſiniſter a key bend-ways. Round the effigies are theſe words, *Sigillum commune artis Tudiatorum*.

The above fundamental charter, in favours of the Magdalen hoſpital, is ſwelled with the popiſh doctrine of merit, and gives us a true repreſentation of the chicanry of Romiſh prieſts, who [illegible] their coffers, and make their kitchens ſmoke, [illegible] heaven itſelf to ſale. The avarice of church-men in theſe dark times, as the learned Sir George M'kenzie in his printed pleadings obſerves, was ſo extravagant, that the legiſlature in Germany, Denmark and other countries, tax'd the Quotas of pious donations, left the people, decoy'd by their prieſts to purchaſe heaven, ſhould have ſtarv'd themſelves upon earth.

As

As the Hammermen have St. ELOI and St. MARY MAGDALEN for their Guardians; so the Chirurgeons have St. MUNGO; which appears by their SEAL OF CAUSE, a Copy of which follows:

'TILL all and sundry whas knawledge thir 'presents letters shall com, The Provost, Bail-'lies, and Councill of the burgh of Edinburgh, greet-'ing, in GOD everlasting; *Wit your Universitys*, 'That the day of the date of these Presents, com-'peired before Us, sittaind in judgement in the Tol-'buith of the said burgh, the Kirk-Master *, and 'Brether of the Surgeons and Barbaris within the 'same, and presented to us their bill and supplicati-'on, desiring us, for the loving of God, honour of 'our Soveraign Lord, and all his liedges, and for 'worshipe and policy of this burgh, all for the guid 'rule and order to be had and made amongst the 'saids Crafts in tyme to come, That we wauld grant 'and consent to them the Priviledges, Ruls and Sta-'tuts contined in the said bill and supplication, qlk 'after follows:

'TO you, my Lord Provost, Baillies, and worthy 'Council of this guid towne, right humble means 'and shaws, Your dayly servitors the Kirk-Master 'and Brether of the Surgeons and Barbars within 'this brughe, That where we believe it is weall 'knawne till all yor Wisdoms, how that we uphald 'an altar situate within the Colledge-Kirk of St. 'Giles, In honour of GOD, and St. MUNGO, our 'Patrone, and has nae importance to uphauld the 'same, but our sober oukleye penny and upsets, 'quilks are small in effect till sustance and uphald 'our said altar in all necessary things convenient

'thereto,

* DEACON, or Chief Master of the Incorporation.

'thereto. And becauſe we ar, and ever wes of guid 'mynd to do this guid toun all the ſtede, pleaſure and 'ſervice that we cane or may, baith in walking, 'warding, ſtenting, and bearing of all portable 'charges within this brugh at all tyms, as other 'nightbours and Crafts does within the ſame. *We 'deſire* at your Lordſhips and Wiſdoms, till give and 'grant till us, and our ſucceſſors, the Rules, Statuts 'and Priviledges under-written, qhilk ar conſonant 'to reaſon, honor to our Soveraign Lord, and all his 'liedges profit, and love to his guid town.

'*In the firſt*, That we might haue yearly choſne 'amongſt us, our Kirk-Maſter and Over-man, to 'whom the haill Brethren of the Crafts forſaids ſhall 'obey for that year.

'2*do*, *Item*, That nae maner of perſon occupy 'nor uſe any points of our ſaid Crafts of Surgery, or 'Barber Craft, within this brugh, but gif he be firſt 'frie man and burges of the ſamen, and that he be 'worthy and expert in all the poynts belonging to 'the ſaids Crafts, diligently and aviſedly examined, 'and admitted by the Maſters of the ſaid Craft, for 'the honorable ſerving of our ſaid Sovereign Lord, 'his lieges, and nightbours of this brugh: *And alſe*, 'That every man that is to be made frie man among 'us, be examined and provit in thir points following: '*That is to ſay*,

'That he knaw anatomia, natur and complexion 'of every member of humans body; and lykwiſe, 'that he knaw all the veins of the ſamen, that he 'may maik Phlebothomia in due tyme, and alſe 'that. *And alſe*, That he knaw in quhilk member 'the ſign hes domination for the tyme; for ever ilk 'man aught to knaw the natur and ſubſtance of eve-'ry thing he wirks, or elſe he's negligent; and that 'we may haue anes in the year ane condempait man, 'after he be dead, to maik anatamia of, whertnrow

'we

'we may haue experience ilk ane to instruct others; 'and we shall do sufferage for the saul.

'3tio, And that nae barbar, master nor servant, 'within this burgh, hant, use, nor exerce the Craft 'of Surgery, without he be expert, and knaw per- 'fectly the things aboue-written; and qhat persons 'that shall happen to be admitted frie men or masters 'to the saids Crafts, or occupys any part of the same, 'shall pay at his entrie for his upset, Five pounds u- 'sual money of Scotland, to the reparation and up- 'halding of our said altar of St. MUNGO, for di- 'vyne service to be done thereat, with a dinner to 'the Masters of the saids Crafts at his admission and 'entress amangst us; *Exceptand*, That every frie 'man master of the said Crafts, one of his lawful gottne 'sons to be frie of any money peying, except the 'dinner to be made to the Masters, after he be exa- 'min'd and admitted by them, as said is.

'4to, *Item*, That nae Master of the saids Crafts 'shall taik any apprentice or fied man in tyme com- 'ing till use the Surgeon-Craft, without he can 'baith writt and reade.

'And the said Master of any of the saids Crafts, 'that taiks any Printice, shall pay at his entrie, to 'the reparation of the said altar, Twenty Shillings; 'and that nae Master of the saids Crafts recept or re- 'ceive any other Masters Printice, or servant, quhilst 'this issue of his tearms be runne; and wha that 'does in the contrair thereof, as aften as he failis, 'shall pay Twenty Shillings to the reparation of the 'said altar, but favours.

'5to, *Item*, Evry Master that is receiv'd frie man 'to the saids Crafts, shall pay his ouk'ly penny with 'the priests myte, as he shall happen to come about; 'and evry servand that is a fied man to the Masters 'of the saids Crafts, shall pay, ilk ouk, ane Half- 'penny to the said altar, and reparations thereof;

'and

'and that we haue power till choyce a cheplaine 'till do divyn ſervice dayly at our ſaid altar at all 'tymes, when the ſame ſhould wawyik, and till 'choyce an officer till paſs with us for the engather-'ing of our quarter-payments, and ouklyy pennys, 'and to paſs before us on Corpus-Xti day, and the 'otteous thereof, and all other general proceſſions 'and gatherings, *ſiklyk*, as other Crafts hes within 'this brugh; and that ane of the Maſters of the for-'ſaids Crafts, with the chaplain and officer of the 'ſame, paſs at all tyms needful, lift and raiſe the 'ſaid quarter-payments frae evry perſon that awe 'the ſame; and gif any diſobeys, that we may poind 'and diſtrenzie therefor all tyms, hauing an officer 'of the town with us.

'6to, *Item*, That nae perſon nor frie man of the 'ſaids Crafts, purchace any lordſhips in contrair the 'Rules and Statutes above-written, in hendring or 'ſkaithing of the Crafts forſaid, or common weall 'thereof, under the pain of tinſel of their freedoms.

'7mo, *Item*, That all the Maſters, Frie-men, and 'Brether of the ſaids Crafts readily obey, and come 'to their Kirk-Maſter, or Deacon, at all tyms, 'quhen they ſhall be required thereto by the ſaid 'officer, for till hear quarter-compts, or till aviſe 'for any thing concerning the common weall of the 'ſaids Crafts; and wha that diſobeys, ſhall pay 'Twenty Shillings, to the reparation of the ſaid al-'tar; and that nae perſons, man nor woman, with-'in this brugh, maik nor ſell any Aquavitæ within 'the ſamen, except the ſaid Maſters, Brether, and 'Frie-men of the ſaids Crafts, under the pain of ei-'cheat of the ſamen, but favours. *Beſeeking*,

'Heirfor your Lordſhips and Wiſdoms, at the re-'verence of God, that ye will avyſe with thir our 'ſimple Deſyrs, Ruls, Statuts and Priviledges above-'writtne, and grant us the ſame ratifyd and ap-'proven by yow, under yor comon Seall of Cauſe;

'and

'and with the grace, we shall do sik service and 'pleasur to the King's Grace and the good, that ye 'shall be contentit thereof; and yor deliverance 'heiruntill humbly I beseek.

'THE quhilk Bill of Supplication, with the 'Ruls, Statuts and Priviledges contind thereintill, beand read before us in judgment; and we therewith beand riplie and distinctly advysed, thinks the same consonant to reason, and nae hurt to our Sovereign Lord's Hynes, Us, nor nan other of his leidges, thereintill: And therefor we consent and grant the samen to the forsaids Crafts of Surgenary and Barbars, and to their successors. And in suae far as we may, and hes pouer, confirms, ratifys and approvs the saids Statuts, Ruls, and Priviledges in all poynts and artikls contind in the said Supplication above-writtne. And this to all and sundry quhom it effeirs, or may effeir, we maik knawne by thir our letters; and for the mair verifiecation and streanth of the samen, we haw too hungen our comon Seal of Cause. At Edinburgh, 1st July, the zear of God 1505.'

The SEAL of the Good Town is appended with this Inscription round it:

SIGILLUM BURGI DE EDR. AD CAUSAS.

The Crafts, who behav'd so loyally before they were incorporate, and form'd into societies, continued to flourish in their Sovereign's favours, and were warm'd with beams from the throne. A signal instance of their fidelity to King JAMES V. I cannot miss to relate. The Crown being debitor to the town of Edinburgh in vast sums, for which she had not only the security of the government, but the personal obligations of the Monarch; wearied with dis-

appointments,

appointments, and the merchants murmuring for want of payment from the town, to whom they had given considerable loans, for the behoof of the publick; the magistrates and merchants, in concert, raised a Mob, and gave directions to the Ring-leaders, what, and how far to act, to insult the King as he was passing the streets to the Parliament-house; who, after a scuffle with his guards, violently seiz'd upon his Sacred Majesty, and thrust him within the walls of their common goal. Some of his Majesty's retinue having alarm'd the Deacons of Crafts with what had happen'd, the Trades instantly conveen'd, and unanimously agreed, That their Enfign should be display'd, for convocating the Lieges, to rescue their captive Monarch; which was accordingly done, and soon procur'd the King to be liberate, whom they safely convey'd to his Royal Palace of HOLY ROOD-HOUSE. The Magistrates, who had hounded out the Mob, dreading the consequence of their traiterous actings, and knowing the weak Side of *Cuthbert*, the Deacon-Conveener, who headed the Trades, brib'd him with a lusty Purse of Gold, to betray his Trust.

The King next morning sent for *Cuthbert*, (whom he call'd his faithful General), and told him, "He "had a grateful Remembrance of the LOYALTY "and Valour of his faithful Subjects the Trades of "EDINBURGH, and was resolved to confer some "remarkable Token of Favour upon them."

Cuthbert, well instructed by the *Magistracy* and *Merchant-Council* how to behave, *Answered*,

"*May it please your Excellent Majesty, We your* "*obliged and devoted Servants, the* Trades of Edin- "burgh, *did nothing but what was our bounden Duty:* "*But since your Majesty is graciously pleased, not* "*only to remember, but reward our dutiful Beha-* "*viour, I presume, in name of my Brethren, to* "*beseech your* Sacred Majesty, *to make your most* "*faithful and loyal Servants, the* Trades of Edin-

" burgh, *in all Time coming, free of that* toilsome " Affair *of being* Magistrates *of the* Burgh, *and let* " *the disloyal Merchants be henceforth loaded with* " *the Office.*"

The King surpriz'd with the Supplication, gave a smile, and said, " *Cuthbert*, It shall be done."

The man's treachery was soon blown about, to the amazement of the incorporations, who found, that their loyalty, which they justly expected would have advanced their interest, as it did their honour, had turned to their real detriment: and therefore they applied to the courtiers, to represent to his majesty how villainously they had been betrayed. As soon as the king was informed, he commanded the Crafts to lay their demands before him, which they accordingly did in a short memorial, craving his majesty would be pleased to confirm all their ancient Privileges of the BLUE BLANKET. His Majesty graciously received their Petition; and not only granted their request, corroborating all former Grants and Privileges by immemorial possession, but considerably enlarged its authority; declaring, " That " whenever they display'd their Ensign of the BLUE " BLANKET, either in defence of the Crown, or " Crafts, all Craftsmen in Scotland, and Soldiers in " the King's pay, who had been educate in a Trade, " should repair to THAT Standard, and fight under " the command of their General." Thus did that excellent Monarch reward LOYALTY; and the *treacherous Conveener* was murder'd at the North-Loch, near a Well, yet known by the Name of *Cuthbert*'s-Well.

This was certainly the highest Honour the King could put upon the Crafts: For a Standard hath been esteemed so in all ages. Hence the Scripture expresses the strength and power of the church by a Standard, *Cant.* vi. 4. *Thou art beautiful, O my Love, as Tirzah, comely as Jerusalem, terrible as an army*

army with Banners: And the Love and Favour of God, Cant. ii. 4. *He brought me into the banqueting-house, and his Banner over me was Love.* Cant. v. 10, according the Hebrew Text, *My Beloved is the Standard-bearer among ten thousand;* which our translators very defectively render, *The Chief among ten thousand.* And the antiquity and honour of the Standard is more plainly expres'd in the book of Numbers ii. 2. &c. *Every man of the Tribe of Israel shall pitch his own Standard, with the ensign of their father's house, far off; about the tabernacle of the congregation shall they pitch, and on the east side, toward the rising of the sun shall they of the Standard of the camp of Judah pitch throughout their armies, and Naashon the son of Amminadab shall be Captain of the children of Judah. On the west side shall be the Standard of the camp of Ephraim, according to their armies, and the Captain of the sons of Ephraim shall be Elishama the son of Ammihud. The Standard of the camp of Dan shall be on the north side, by their armies,* &c.

As the Almighty has compared the power of his church to, and honoured his saints with a Standard; so hath it been the custom in all ages of the world, for generous princes, in rewarding valour and noble atchievements, to confer a Standard; as Guillim, in his display of Heraldry, observes, Hungus King of Picts gave to his warriors an Ensign, bearing the figure of a Cross, in the fashion of a Saltire. Philip King of France, or (as Favin would have it) Baldwin the First, King of Jerusalem, gave to his followers an Ensign, with two red Crosses united into one; and to the Christian merchants of Naples, who fought against the Saracens for the Christian religion, whom he made Knights of Rhodes, now of Malta, a white Cross, to be worn on their left shoulder. Reme Duke of Anjou, King of Jerusalem and Sicily, gave to his warriors an Ensign of Crimson Velvet, with a

Golden Crescent, and ennamell'd red, because they had been long dy'd in Blood. Arthur, King of the Britons, (as Seger remarks), founder of the Order of the Round Table, institute the Fraternity of the Knights of the Table, in token of Brotherly Love, and gave them a Round Table, which yet hangs in their castle: And, to give no more instances, Sir John Smith got from King Charles I. the Royal Standard which he carried off at the battle of Edgehill, and was knighted under it.

Since Kings in all ages have bestowed the Enfign upon well deserving persons, we need not wonder that the Kings of Scotland, to whose Blood Generosity is congenial, bestowed this Standard of the BLUE BLANKET upon Tradesmen, who rendered themselves noble by their actions: As Diogenes says, *Nobleness of Blood is a Cloak of Sloth, and a Vizard of Cowardice; but immortal is their Fame upon whom Princes confer Honours, according to their Deserts, for defending the Holy Church, King, or Country.* And what Reason can be assign'd, why Tradesmen should not be advanc'd as well as others, since the greatest Princes on Earth have been Artists. Henry Peocham tells, That Solyman the Magnificent, his Trade was making of Arrows. In Venice, every Artificer is a Magnifico. In the Low Countries, Mechanicks are declared Gentlemen, by a grant from King Charles V. in consideration of their services during his wars. And to all those who contemn Mechanicks who raise themselves by their Valour, I must give the memorable Answer of Verduge, a Spaniard, and a General in Friezland, to some persons of quality, who resented his taking the head of the table at a publick entertainment: *Gentlemen, question not my Birth, (tho' I be the Son of a Hangman), for I am the Son of my own Desert and Fortune. If any Man do as much as I have done, let him take the Table-head with all my Heart.*

Thus

Thus far have I trac'd the Loyalty of the Crafts of Edinburgh, and shall now proceed to the Reign of

MARY Queen of SCOTS.

During whose minority, a controversy being betwixt the magistrates of Edinburgh and the Deacons of Crafts, for breaking in upon the Legal Privileges of the Incorporations; this so inflam'd the DEACONS of the Trades with a keen Resentment, that in the Tolbooth of Edinburgh, where the Courts of Justice then sat, they drew their Swords, demanding Justice; and, if they had not been restrain'd by the King's forces, then in the city, whom the magistrates call'd to their assistance, they had been all kill'd on the Bench.

Being thus reliev'd, they committed the assassines, as they term'd them, prisoners to the castle of Edinburgh, where they remain'd in close confinement, till the several Incorporations having met in the absence of their Deacons, concluded to relieve them after the never-failing method of Displaying the BLUE BLANKET; which they did, and thereby convocated Thousands of the King's Lieges in a very few Hours.

The extraordinary concourse of people alarm'd the government so, that the King's Privy Council met upon that extraordinary emergent, and resolved, That the Earl of Arran should interpose his Royal Authority, and stop procedure of the Lords of Justiciary, before whom a Criminal Process was intented, at the instance of the saids magistrates of Edinburgh, against the Deacons of Crafts, and to importune the differences betwixt them to be submitted to him. The wise Regent comply'd with the advice, and publish'd the following Edict:

GUBERNATOR,

" JUstice and Justice-Clerk, and zour Deputis, " We greit zou weille, FORSAEMEIKLEAS " *William Smeberd, Robert Hutchiesoune, James* " *Forret, Thomas Schort, Archbald Dewar, Andro* " *Edgar, George Richardsone, Thomas Ramsay,* " *James Downwieke, William Purdie, William* " *Quhite,*

" being in warde " within the castle of Edinburgh, for alleadged " drawing of quhinzearis in the tolbuith of Edin- " burgh, in presence of the provest and baillies thair- " of, the xi. day of August instant, and furth-bring- " ing of the BLEW BANNER of the BLEW " BLANKETT in our presence, callit, The " HALLY GUIST, has fundin Suretie to underlye " the Law for the samyne, and for all otheris " Crymes that can be impute to them, the x. day " of October nixt to cum, as the Act of Adjournal " maid thairupon bears: Howbeit, as we are in- " formit, the saidis personis are innocent of the saids " alleagit Crimis; OUR WILL IS HEIR- " FORE, and for certain utheris reasonable causes " and considerationis moveing us, We charge zou " strictly, and commandis, That incontinent, efter " the sicht hereof, ze desist and seis frae all Pre- " ceeding agains the saids persons, or ony othiris " Craftismen of the said burgh, for the saidis allegett " Crymes, till the day above-written; or for ony " othiris Crimes, Actionis, Transgressionis, Crymis, " or Offences quhatsomever, comitit or done be " thame, or ony of thame in ony time begane, un- " to the day of the date hereof; but continowe the " samyn to the Ayr. Dischargeing zow otherwayes " theirof, and of zour offices in that parte in the " mene tyme be thir Presentis, *Notwithstanding* ony " writtingis

" writtingis gevin, or to be givene in the contraire,
" or ony pains contenit therein, as ze will answer to
" us theirupon. Subscrivit with our hand, and ge-
" vine under our Signet, at Haly-rude-house, the
" first day of September, the zeir of GOD One
" thousand five hundred and forty three zeirs."

JAMES G.

Thus the Crafts defended the Rights and Liberties of the BLANKET to the exposing of their Lives; for they could not bruik the unjust proceedings of the magistrates, and therefore determined to keep these Privileges intire, which they had obtained by an infinite multitude of Great Actions.

I must here take occasion to remove a common objection against the Authority of the BLUE BLANKET, *That it never had any Legal Privileges*: For, had not the Regent known, that the Crafts were warranted to display their Colours when the Privileges of their Incorporations were violate, he would surely have done justice to the magistrates, in punishing these Crafts as a seditious rabble, and, with the power of the Queen's forces, reduced them to obedience, especially the Deacons, by whose Authority the Lieges were convocate, who were prisoners within the King's garrison: But it is remarkable, tho' the BANNER was display'd in his own Presence, as his Edict relates, he did not punish them for a Trespass against Law, but was forc'd to have a recourse to policy, to stop the effusion of Christian blood, by interpelling the Judges of Justiciary from proceeding against them for their riot, in assaulting the Magistracy in their Court of Justice with weapons; for doing of which they were certainly culpable, and therefore he obliged them to find baill as to that. We must undoubtedly conclude, they justified their Actings in displaying the BLANKET, otherwise there had certainly been a law enacted,

enacted, prohibiting them from that practice for the future, under the pain of High Treason.

Tho' the Crafts, and other Citizens of Edinburgh made a bold ſtand for the Glorious Reformation, (which was carried on in the reign of this beautiful, learned, but unfortunate lady, Queen Mary, who tenaciouſly adhered to the intereſt of the Romiſh church) in a more tumultuary way than in England, and other reformed countries; yet they had a juſt ſenſe of their obedience to Cæſar, and acted under the influence of that chriſtian maxim, * 'That it is the duty of the people to pray for magiſtrates, to honour 'their perſons, pay them tribute, obey their lawful 'commands, to be ſubject to their authority for conſcience ſake; and that infidelity and difference in 'religion doth not make void the magiſtrates juſt and 'legal right, nor free the people from due obedience 'to them.' So that their actions, during this reign, when turbulent factions were bandying one another, ſhowed a venerable decorum. And the queen was ſenſible of their loyalty, as is evident from the preamble of a charter granted by her, and Henry her huſband, under the great-ſeal, to the provoſt, council, and communities of the ſaid burgh, and their ſucceſſors, 'Of all and hail the ſuperiority of the Village of Leith, with the pertinents, and ſuperiority 'of the inhabitants and indwellers of the ſamen, as 'of the houſes, tenements, annualrents, links, orchards, profits, duties, ſervices, tenants, tenandries, ſervices of free-tenants, &c.' As is at more length expreſs'd in the ſaid inſefment, dated the 4th day of October 1565, and in the 1ſt and 23d years of their reign. Which ſuperiority of Leith, the magiſtrates of Edinburgh, by a letter of reverſion, diſponed back to the ſaid queen Mary, under reverſion of 10000

* Weſtminſter Confeſſion of Faith Chap. xxiii. Sect. 4.

10000 merks usual money of Scotland. This superiority of Leith was thereafter, by her son and successor James VI, assigned to his beloved counsellor Sir John Maitland of Thirlestan his chancellor and secretary, his heirs and assignies, dated the 7th of July 1587, ratified and approven by the states of parliament the 29th day of the month, and year aforesaid; which reversion is renounced by John lord Thirlestan, son and heir to the said Sir John Maitland, with advice and consent of Sir John Cockburn of Clarkingtoun his tutor-testan entor, in favours of the provost, baillies, council, deacons of crafts, and community of the said burgh of Edinburgh, as is at length contained in the saids letters of renunciation, of date the 28th December 1607, and ratified by the said John lord Thirlestan, to the saids provost, baillies, council, deacons of crafts, and community of the said burgh, the 24th of November 1614.

The loyal crafts of Edinburgh gave surprising evidences of their loyalty to their king, and gratitude for the privileges of the Blue Blanket, during the long and peaceful reign of the first protestant king of Scotland, who with learning and eloquence defended the reformation against cardinal Robert Bellarmine, one of the stoutest pillars of the Romish hierarchy, and showed how well he merited the royal title, Defender of the faith.

But before I proceed to this reign, I must relate two remarkable passages relating to the Crafts, which I had almost omitted.

When faction and tumult possessed an absolute and unlimited sway, during this queen's reign, the loyalty of the Crafts was not at all diminished: for when the queen had recourse to arms, to oppose the earl of Murray and his associates, who, under pretence of bringing the earl of Bothwel, her husband, to a fair trial, as accessory to the late king Henry's murder, had, *anno* 1567, raised an army against her, and made

made her prisoner at Carberry-hill: she was brought to Edinburgh; where, instead of allowing her the use of her palace, she was shut up in the provost's house. As she entered the city, covered with tears and dust, and in a garb far below her birth and merit, and insulted by the mob, who cried, 'Burn the 'whore, * Burn the parracide;' this she bore with a fortitude of mind becoming a christian, and a queen: but next morning, when she opened the windows, and beheld not only strong guards placed before the entry to the house, but a banner displayed on the street, on which was painted her dead husband, king Henry, beneath the shade of a tree, with the young prince by his side, and the motto 'Judge and revenge my cause, O LORD,' she burst into tears, and complained against the affronts she received, begging the people to compassionate her, now become a captive. The honest Crafts, join'd with other loyal citizens, pierc'd with pity to see their sovereign thus used, and an ensign displayed, where the ensign of the Blue Blanket used to be erected in the cause of loyalty, crowded to the place, and compell'd the conspirators to restore her to the palace of Holy-rood-house.

I must indeed, as faithful historiographer, relate that, *anno* 1571, when the associators against the queen held a parliament in the Canongate, the city of Edinburgh being possess'd by the loyalists troops, the Crafts, who believed their religion to be in imminent danger, displayed the Blue Blanket (which, in antient times, they were in use to do for defence of religion) at the town of Leith, as Mr. Crawford, historiographer to queen Anne, relates it, in his memoirs of the affairs of Scotland, during the reign of queen Mary, P. 210: 'the citizens who either lik'd 'not the queen, or the new magistrates, went off in

'an

* Crawford's memoirs, P. 18. and Melvill's memoirs, P. 84.

'an intire body to Leith, and set up their own stan-
'dard; upon which was written in golden letters,
'"For GOD and the King;" and vanquished the
'loyalists.'

I now proceed to the reign of king JAMES VI. of Scotland, and I. of England.

The city of Edinburgh gave the highest testimonies of their love and loyalty to their infant-sovereign that they were capable of, and opposed the earl of Morton regent, who ruled the roast, and over-awed the young king's inclinations to mercy. Morton, to gain the affections of the citizens of Edinburgh, *anno* 1579, caused summon a parliament to meet at Edinburgh, and the king to leave Stirling, where formerly parliaments were held. When his majesty, upon his journey to the capital city, came near the West-port, he alighted from his horse, and a stately canopy of purple-coloured velvet being held over his head, he received the magistrates of the city, who came bare-headed all the way without the gate; within the gate stood Solomon, with a numerous train in jewish habits, with the two women contending for the child, as is recorded 1 Kings iii.

As his majesty ascended the West-bow, there hung down from the arch of the old port a large globe of polished brass, out of which a little boy, cloathed like a Cupid, descended in a machine, and presented him with the keys of the city all made of massy silver, and very artificially wrought; an excellent concert of musick all the while accompanying the action.

When he came down the high street as far as the tolbooth, Peace, Plenty and Justice met him, and harrangu'd him in Greek, Latin and Scottish languages. Opposite to the great church stood Religion, who addressed him in the Hebrew tongue: Upon which he was pleased to enter the church, where Mr. Lawson,

Lawson, a presbyterian divine, made a learned discourse in behalf of these of the reformed religion.

When his majesty came out, Bacchus sat mounted on a gilded hogshead at the market-cross, distributing wine in large bumpers, the trumpets all the while sounding, and the people crying, 'GOD save the 'king.' At the east gate was erected his majesty's nativity, and above that, the genealogies of all the Scots kings from Fergus I. All the windows were hung with pictures and rich tapestry, the streets strowed with flowers, and the cannon firing from the castle, till his majesty reached his palace.

Notwithstanding all this pomp and ceremony, which express'd the love and reverence both clergy and laity bore to his sacred majesty, there was a sudden change of affairs. For,

Presbyterian government being established in the church of Scotland, *anno* 1592, * which, 'tis probable, the wise king would not have altered, had not the English clergy influenced him to admit thoughts of restoring episcopacy; which the Scots clergy perceiving strove to oppose his purpose, and strengthen their own interest. New debates arising, grew to that height that, in the year 1596, some noblemen, barons, and ministers being assembled at Edinburgh, and perceiving, that the process laid against Mr. David Black, who was prosecute before the privy-council for seditious sermons, as stirring the people up to rebellion, wrong'd the privileges of their ecclesiastick discipline, and withal, being displeased at the clemency shown to the popish lords, plotted resentment.

The king having dissolved the commission of the general assembly by his royal proclamation, (a) declaring it an unlawful convocation, the commission resolv'd,

* Bishop Guthrie's memoirs.

a Spotiswood's Church-history.

reſolv'd, 'That ſince they were conveened by Chriſt's 'warrant to ſee into the good of the church, *Et ne 'quid eccleſia detrimenti caperet*, they ſhould con-'tinue.' And ſent ſome of their number to the Octavians, (that was the title commonly given to the eight counſellers that were truſted with the king's affairs) to advertiſe them of the church's troubles, proceeding from their counſels, and thereafter petitioned the king himſelf, which was rejected, and a proteſtation entered againſt the refuſal; but ſome noblemen, with Mr. Robert Bruce, having procured acceſs to his majeſty, Mr. Robert ſaid, *They were ſent by the noblemen and barons to bewean the dangers threatned to religion, by the king's dealings againſt the true profeſſors. What dangers do you diſcover?* ſaid the king. *Undercommuning*, ſaid the other; *our beſt affected people, that tender Religion, are diſcharg'd the Town.* The king ask'd, *Who they were that durſt conveen againſt his proclamation?* The lord *Lindſay* reply'd, *They durſt do more than ſo, and that they would not ſuffer religion to be overthrown.* Numbers of people were by this time, thronging unmannerly into the room, whereupon the king, not making any anſwer, aroſe, and went where the judges ſat, commanding the doors to be ſhut. They that were ſent to the king returning to the church, told, *That they were not heard; and that therefore they were to think of ſome other courſe. No courſe*, ſaid the lord Lindſay, *but let us ſtay together who are here, to ſtand faſt to one another, and advertiſe our friends and favourers of religion to come in to us: For it ſhall be either theirs or ours.* In conſequence of this concert, they pitched upon the lord Claud Hamilton to be their head, and diſpatched a letter to him, ſigned by Mr. Robert Bruce, and Mr. Walter Balcanqual, to come with diligence and accept the charge; But the fury of the multitude, who attended that meeting, heated by the lord Lindſay's unhappy expreſſion, did not ſuffer them to wait

upon the general's coming, but presently they leap'd to arms. Some cried, *Bring out Haman*, others cried, *The sword of the* LORD *and of Gideon, the day shall be theirs or ours.* And so great was the zeal of the unwary populace, that, taking their march, they went streight towards the tolbooth of of Edinburgh, where the king and his council were sitting, and would have forc'd open the doors, which, upon the noise of the tumult, were shut, had not his majesty's standard-bearer, John Wat, deacon-convener of the trades, drawn up his lads, the soldiers of the BLUE BLANKET, and kept the rabble back till their fever cool'd, and the earl of Mar, from the castle, sent a company of musqueteers to guard the king, which his lieutenant quickly brought down the castle-bank to the Grass-market, and from thence march'd to the foot of Forresters wind, and, entering by the Back-stairs, came where the king was; then the king commanded to open the doors, and advanced to the street. Upon notice whereof, Sir Alexander Home of North-berwick, provost of Edinburgh, with the crafts, convoy'd the king to his royal palace of Holy-rood-house; from whence, next morning, he went to Linlithgow, where he swore, 'Had it not been for the loyalty of the crafts, he 'would have burnt the town of Edinburgh, and 'salted it with salt.'

By the stedfast adherence of the crafts to their sovereign, even when they did not approve of, but were sorry for his actings, our capital city was preserved from destruction, as, by their behaviour afterwards, it flourished in his favours.

On the last of that month of December, the king came to Leith, and staid there all night, giving orders for his entry into the town of Edinburgh next morning, which he did, and called for the magistrates to hear what they had to say for the late tumult; which indeed was not owing to them, but to the

HOCUS

Hocus of the clergy and seditious nobles, who practised upon the well-meaning people, making them believe, they were *fighting the battles of the* LORD; so true is the maxim,

Falere plebem finge Deum.

Sir Alexander Home, provost, Rodger M'Math, George Todrick, Patrick Cochran, and Alexander Hunter, bailies, with a number of the town-council, falling down on their knees before the king, presented the following offers;

'That, for pacifying his majesty's wrath, and satisfying the lords of council, they should, upon their oath, purge themselves of all knowledge, or partaking in the said tumult; and, as they had already made a diligent search to find out the authors, so they should not cease, until they had brought the trial to the outmost point: Or, if his majesty and council should think fit to take the examination, they should willingly resign their places to such as his highness would appoint, and assist him according to their power: And, because his majesty had taken that tumult to proceed from certain sermons preach'd by their ministers, they should be expelled the city, never to return, without his majesty's warrant.' Upon which, the king was reconciled to them.

Thus the crafts behaved as loyally at this juncture as they did during the troubles occasioned by the earl of Bothwel, when the king was assaulted in his palace of Holy-rood-house, which obliged him to cry aloud from the windows, *Treason, Treason.*

The report of the accident going to the city of Edinburgh, the citizens went to arms, and made towards the palace to give the king relief, who shew'd himself from a window to the people, gave them thanks for their readiness, and desired them to return

to their dwellings. As the citizens gave repeated instances of their valour and loyalty to the king, while he resided amongst us, so, after his accession to the throne of England, and when he returned to his native country Scotland, and made his entry into Edinburgh, 16th of May 1617, joy appeared in every one of their countenances; they were ready to cry out in the words of Ben Johnson's Magnetick Lady.

Now let our longing eyes enjoy their feast,
And fill of thee, our fair-shap'd god-like mast.
Thou art a banquet unto all our senses;
Thy form doth feast our eyes, thy voice our ears,
As if we felt it ductile thro' our blood.

This passionate love is gracefully expressed by the famous poet and orator, William Drummond of Hathornden, in his speech to the king, in name of the town of Edinburgh.

SIR,

'IF Nature could suffer rocks to move, and abandon their natural places, this Town, founded on the strength of rocks, (now by the clearing rays of your Majesty's presence, taking not only motion but life) had, with her castle, temples, and houses, mov'd towards you, and beseech'd you to have acknowledg'd herself your's, and her indwellers your most humble and affectionate subjects; and to believed, how many souls are within her circuits, so many lives are devoted to your sacred person and crown. And here, SIR, she offers, by me, to the altar of your glory, whole hecatombs of most hearty desires, praying all things may prove prosperous to you; that every virtue and heroick grace which make a prince eminent, may, with a long and blessed government, attend you; your kingdoms flourishing abroad with bays, at home with

'olives.

'olives. Presenting you, SIR, who art the strong 'key of this little world of Britain, with these keys, 'which cast up the gates of her affection, and design 'you power to open all the springs of the hearts of 'those her most loyal citizens: yet this almost were 'not necessary: For as the rose, at the fair approach 'of the rising sun, displays and spreads her purples; 'so, at the very noise of your happy return to this 'your native country, their hearts, if they could 'have shin'd through their breasts, were, with joy 'and fair hopes, made spacious; nor did they ever, 'in all parts, feel a more comfortable heat, than 'the glory of your presence at this time darts upon 'them.

'The old forget their age, and look fresh and 'young, at the appearance of so gracious a prince; 'the young bear a part in your welcome, desiring 'many years of life, that they may serve you long. 'All have more joys than tongues: For as the words 'of other nations far go beyond, and surpass the af-'fections of their hearts; so, in this nation, the af-'fection of their hearts is far above all they can ex-'press by words. Deign then, SIR, from the high-'est of Majesty, to look down on their lowness, and 'embrace it, accept the homage of their humble 'minds; accept their grateful zeal; and, for deeds, 'accept their great good-will, which they have ever 'carried to the high deserts of your ancestors, and 'shall ever to your own, and your royal race; whilst 'these rocks shall be overshadowed with buildings, 'buildings inhabited by men, and while men may be 'indued either with counsel or courage, or enjoy any 'piece of Reason, Sense, or Life.'

This Speech was followed by another, delivered at the West-Port of Edinburgh, when his Majesty entred, by Mr. John Hay, Town-clerk depute.

'HOW joyful your Majesties return, gracious
'and dread Sovereign, is to this your native
'town, from that kingdom due to your sacred person
'by royal descent, the countenances and eyes of your
'Majesties loyal subjects speak for their hearts. This
'is that happy day of a new birth, ever to be re-
'tain'd in fresh memory, with consideration of the
'goodness of Almighty God considered, to be ac-
'knowledged with admiration, admir'd with love,
'and lov'd with joy; wherein our eyes behold the
'greatest human felicity our hearts could wish, which
'is to feed upon the royal countenance of our true
'phœnix, the bright star of our northern firmament,
'the ornament of our age, wherein we are refresh'd
'and reviv'd with the heat, and bright beams of our
'sun (the powerful adamant of our wealth) by whose
'removing from our hemisphere we were darkned, deep
'sorrow and fear possessing our hearts, (without en-
'vying of your Majesty's happiness and felicity) our
'places of solace ever giving a new heat to the fever
'of the languishing remembrance of our happiness;
'the very hills and groves, accustomed of before to
'be refresh'd with the dew of your Majesty's pre-
'sence, not putting on their wonted apparel, but
'with pale looks representing their misery for the
'departure of their Royal King.

'I most humbly beg pardon of your most sacred
'Majesty, who, most unworthy, and ungarnish'd by
'art or nature with rhetorical colours, have pre-
'sum'd to deliver your sacred Majesty, form'd by na-
'ture, and fram'd by art and education to the per-
'fection of all eloquence, the publick message of your
'Majesty's loyal subjects here conveen'd, on the knees
'of my heart, beseeching your sacred Majesty, that
'my obedience to myne superiors commands, may be
'a sacrifice acceptable to expiate my presumption,

'your

'your Majesty's wonted clemency may give strength
'and vigour to my distrustful spirits, in gracious ac-
'ceptance of that which shall be delivered, and par-
'don my escapes. Receive then, dread Sovereign,
'from your Majesty's faithful and loyal subjects the
'magistrates and citizens of your Highness's Good
'Town of Edinburgh, such welcome as is due from
'these, who, with thankful hearts, do acknowledge
'the infinite blessings plenteously flowing to them
'from the paradise of your Majesty's unspotted good-
'ness and virtue, wishing your Majesty's eyes might
'pierce into their very hearts, to behold the excessive
'joy inwardly conceiv'd of the first messenger. Your
'Majesty's princely resolution to visit your Majesty's
'Good Town, increas'd by your Majesty's counte-
'nance, in prosecuting what was so happily intend-
'ed, and now accomplished by your Majesty's for-
'tunate and safe return, which no tongue, how li-
'beral soever, is capable to express. Who shall
'consider with an impartial eye the continual care-
'fulness your Majesty had over us from your tender
'years, the settled temper of your Majesty's govern-
'ment, wherein the nicest eye could find no spot;
'yourself, as the life of the country, the father of
'the people, instructing not so much by precept, as
'example; your Majesty's court, the marriage place
'of wisdom and godliness, without impiety, cannot
'refuse to avouch! But as your prudence has won
'the prize from all kings and emperors that fu[illegible] in
'the degree of comparison; so hath your Majesty's
'government been such, that every man's eye may
'be a messenger to his mind, that your Majesty stands
'the quintessence of ruling skill of all prosperous and
'peaceable government, much [illegible] by our forefa-
'thers, but most abundantly [illegible], praised be
'God, under your sacred Majesty. For if we shall,
'in a view, lay before [illegible] times bypast, even
'since the first foundation [illegible] kingdom, and therein
'consider

' consider your Majesty's most noble progenitors, they
' were indeed all princes renown'd for their virtues,
' not inferior to any Kings or Emperors of their time;
' they maintain'd and deliver'd their virgin sceptres
' unconquer'd, from age to age, from the foundation
' of the most violent floods of conquering swords,
' which overwhelm'd the rest of the whole earth, and
' carried the crowns of all other kings of this terres-
' trial ball unto thraldom; but far short of your
' Majesty's nature, having plac'd in your sacred per-
' son alone, what in every one of them was excel-
' lent; the senate-house of the planets being, as it
' were, conveen'd at your Majesty's birth, for de-
' creeing of all perfections in your royal person, the
' heavens and earth witnessing your heroical frame, no
' influence whatsoever being able to bring the same to
' a higher degree. If we shall bring to mind the
' tumultuous days of your Majesty's more tender
' years, and therein your Majesty's prudence, wis-
' dom and constancy, in uniting the disjointed mem-
' bers of the common-wealth; who will not, with
' the Queen of Sheba, confess he has seen more wis-
' dom in your royal person, than report hath brought
' to foreign ears? and there is not of any estate or
' age within this kingdom, who has not had particu-
' lar experience of the same, and sensibly felt the fruits
' thereof; the fire of civil discord, which, as a flame,
' devoured us, was thereby quench'd; every man pos-
' sess'd his town in peace, reaping that which he had
' sown, and enjoying the fruits of his own labours;
' your majesty's great vigilance and godly zeal in pro-
' pagating the gospel, and defacing the monuments
' of idolatry, beatifying that Roman antichristian
' hierarchy, and establishing our church, repairing
' the ruins thereof, protecting us from foreign invasi-
' on, the rich trophies of your majesty's victories
' more powerfully atchieved by your sacred Wisdom,
' deserves more worthily than those of the Cæsars, so

' much

'much extoll'd by the ancients. All ages shall re-
'cord, and posterity bless Almighty God, for giving
'to us their fore-fathers a king, in heart upright as
'David, wise as Solomon, and godly as Josias.

'And, who can better witness your Majesties
'royal favour and beneficence, than this your Good
'Town of Edinburgh, which, being founded in the
'days of that worthy King FRANCIS I. the first
'builder of the kingdom, and famous for her un-
'spotted fidelity to your Majesty's most noble pro-
'genitors, was by them enrich'd with many free-
'doms, privileges and dignities; all which your Ma-
'jesty not only confirm'd, but also, with accession
'of many more enlarg'd; beautify'd her with a new
'erected college, famous for profession of all liberal
'arts and sciences; so that she justly doth acknow-
'ledge your Majesty the author and conserver of her
'peace, her sacred physician, who binds up the
'wounds of her distracted common-wealth, the only
'Magnes of her prosperity, and the true fountain,
'from whence, under God, all her happiness and
'felicity floweth, and doth in all humility record
'your Majesty's royal favour extended to her at all
'times!

'Neither hath the ocean of your majesty's virtues
'contain'd itself within the precinct of this isle:
'What ear is so barbarous, that hath not heard of
'the fame of your Majesty? What foreign prince is
'not indebted to your sacred wisdom? What re-
'formed church doth not bless your Majesty's birth-
'day, is not protected under the wings of your sa-
'cred authority from Antichristian locusts, whose
'walls, by the sacred wisdom wherewith your sacred
'person is endow'd, hath been batter'd and shaken
'more, than did the Goths and Vandals the old
'frame of the same by the sword? And for your
'sacred virtue, your Majesty deserves to be monarch
'of the world; so, for your piety and unfeigned

'zeal,

'zeal, in propagating and maintaining the gospel, 'does of due appertain to your Majesty the titles of 'most christian and catholick king.

'For all which your Majesty's most royal favours, 'having nothing to render but that which is due, we 'your Majesty's most humble subjects, prostrate at 'your sacred feet, lay down our lives, goods, liber-'ties, and every thing that is dear to us; vowing to 'keep to your sacred majesty, unspotted loyalty and 'subjection, and ever to be ready to consecrate and 'sacrifice ourselves for maintenance of your royal 'person and estate; praying to the eternal, our 'God, that peace may be within your majesty's 'walls, and prosperity within your palaces, length 'of days to your sacred person; that from your 'majesty's loins may never be wanting one to sway 'the sceptre of these your kingdoms, and that mercy 'may be to yourself and your seed for ever.'

After the delivery of this speech, his majesty went to the great church; and there having heard sermon from the archbishop of St. Andrew's, Primate of all Scotland, proceeded on his march to his palace of Holy-rood-house. At the gate of the inner court was presented to his royal hands, a book in manuscript, of curious and learned verses in Greek and Latin, intituled, ACADEMIÆ EDINBURGENSIS CONGRATULATIO, and a speech made in name of that university by Mr. Patrick Nisbet. Next day his majesty was pleased to honour the university with his presence at a philosophical disputation in the Oriental languages, by the professors of philosophy, Mr. John Adamson, Mr. James Fairly, Mr. Patrick Sands, Mr. Andrew Young, Mr. James Reid, and Mr. William King. When the exercise was over, his Majesty was pleased to compliment the Disputants in the following poem, which by them was variously paraphrased in Latin:

AS Adam *was the first of men,*
Whence all beginning take;
So Adam-son *was President,*
And first man of this act.

The Theſis Fair-lie *did defend,*
Which tho' they Lies contain;
Yet were fair Lies, and he the ſame
Right fairly did maintain.

The field firſt enter'd Mr. Sands,
And there he made me ſee,
That not all Sands are barren Sands,
But that ſome fertile be.

Then Mr. Young *moſt ſubtily*
The Theſes did impugn;
And kythed old *in* Ariſtotle,
Altho' his name be Young.

To him ſucceeded Mr. Reid,
Who, tho' Red *be his name,*
Need neither for his diſpute bluſh,
Nor of his Speech think ſhame.

Laſt enter'd Mr. King *the Liſts,*
And diſpute like a King,
How Reaſon, reigning like a Queen,
Should Anger under-bring.

To their deſerved Praiſe have I
Thus play'd upon their Names;
And wills this College hence be call'd,
The College of King JAMES.

Manifold honours the King put upon this his Good Town of Edinburgh, in the caſtle whereof he was born;

born; as appears by the inſcription yet remaining in the room where his mother Queen MARY was delivered of him, which runs thus;

O JESU LORD, who crownit was with thorn,
Preſerve the birth, whais badgie here is born;
And grant, O Lord, that whate'er of her proceed,
May be unto thy Honour and Glory. Soe beid.

His majeſty, by a charter under his great ſeal, diſpones to the provoſt, baillies, town-council, and community of the burgh of Edinburgh, the juriſdiction, haven and harbour of Leith, and makes and conſtitutes them judges amongſt the ſkippers, maſters and mariners in Leith, and all other ſkippers, maſters and ſailors, as well his ſubjects, as foreigners, being for the time with their ſhips, boats or barks within the ſame village of Leith, and harbour of the ſame, in all ſea-fareing actions and cauſes whatſomever; with power to them to make acts and ſtatutes for the increaſe of ſailing. And diſpones to them the prime gilt to be uplifted for ſuſtaining of poor indigent ſeamen within the ſaid village of Leith, forth of the freight of every tun of goods, in manner ſpecified in the ſaid charter, to be applied to the uſe of the ſaid poor. This charter is dated at Whitehall, 3d April 1616.

By another charter under the great ſeal, he confirms to the magiſtrates, town-council, Crafts, and community of the ſaid burgh, and their ſucceſſors, all former infeftments granted to them by his predeceſſors, of the heretable offices of ſheriff-ſhip, crownry, which contains a new gift of the ſheriff-ſhip and crownry within the ſaid burgh, common mills thereof, common muir, mariſh, loch, parts, ſtreets, common ways, paſſages and lormings leading to and from the ſame; and eſpecially the paſſage leading to Leith,

upon

upon both ſides of the water thereof, and to the ſaid village of Leith, haven of the ſamen, and within the harbour and village of Newhaven, and village of Leith, havens, roads, harbours and bulwarks thereof, and within the lands of common cloſets, burſhoilf, paſſages, and other bounds whatſoever, lying within the liberty of the ſaid burgh of Edinburgh. Dated at Whitehall, 3d April 1616.

By a gift under his great ſeal, grants to the ſaid provoſt, baillies and council, the power of having the SWORD carried before them, riding of the marches or bounds thereof, and of the office of juſtice of peace, in manner therein contained. Dated at Whitehall, 10th November 1609.

By another gift, he enlarges their powers of juſtices of peace, in which they are infeft. Dated at Hampton-court, 25th September 1612.

By another gift and infeftment, grants to them all fines and ammerciaments, belonging to the office of ſheriff-ſhip and juſticiaries of peace. Dated at Whitehall, 17th September 1613.

By another charter under the great ſeal, diſpones to them the cuſtom or exciſe (and to their ſucceſſors) of four pounds Scots, forth of every tun of wine to be retailed and vended in ſmalls within the ſaid burgh, liberties and juriſdiction of the ſame, to be uplifted by their treaſurers, collectors, and others in their names, from the retailers, vintners, tapſters, and ſellers of the ſame, in all time coming. Dated at Whitehall, 10th November 1609.

By a ratification of the ſaid gift, and new diſpoſition, he diſpones the foreſaid cuſtom and exciſe of four pounds, forth of every tun retailed within the ſaid burgh, and within the village of Leith, in all parts within the ſame, upon the ſouth-ſide of the water of Leith. Dated at Hampton, 25th September 1612.

By another under the great ſeal, power to them

and their ſucceſſors, to erect a weigh-houſe at the over-tron of the ſaid burgh, with divers liberties, duties, and immunities therein contained. Dated at Royſton, 9th December 1611.

By a charter under his great ſeal, diſpones that part of the lands of Highrigs, containing 10 acres of land, or thereby. Dated at Edinburgh, 30th July 1618.

By a gift under his great ſeal, gives and grants the gedgry of ſalmon, herring, and white fiſh, packed and peil'd within the kingdom of Scotland. Dated at Royſton, 19th October 1618.

By another gift under his great ſeal, the power of being overſeers and viſiters of all meaſurers and ſellers of cloth, ſtuffs, and ſtockings, made in the ſaid village of Leith, and ſheriffdom of Edinburgh. Dated at Whitehall, 8th March 1621.

By a charter under his great ſeal, dated at Stirling, 14th April 1582, ratifying a charter made by Queen MARY, under her great ſeal, dated 13th March 1566, of the lands, tenements, houſes and biggings, churches, chaplainries, altarages and prebendaries in whatſoever churches, chapels or colleges, within the liberty of the ſaid burgh, founded by whatever perſon, whereof the ſaids chaplains and prebends were in poſſeſſion, with the yards, orchards, annualrents, teinds, ſervices, profits, duties, emoluments, which pertained thereto, and of all lands which pertained to the Black-Friars and Gray-Friars.

By another charter, he ratifies and approves the demiſſion and ratification made by John Gib, in favours of the ſaid burgh, of the provoſtry of the Kirkfield, haill lands and biggings belonging to the ſame. And diſpones the liberty of a college, and repairing ſufficient houſes, for accommodating the Profeſſors of philoſophy, humanity and languages, theology, medicine, law, and all other ſciences; and erecting ſufficient profeſſors for teaching the ſaid profeſſions;

sessions; and, for that effect, disponed to them the provostry of Kirkfield, with the tenements, fruits, possessions, rents and duties thereof.

By another charter under his great seal, 4th April 1584, considering, That the burgh of Edinburgh had been at great expences in erecting the said college, and had gifted great sums for sustaining the professors, for instructing the youth, he disponed to the good town, for the use of the said college, and for maintainance of the principal and regents, the archdeanry of Lothian, containing the parsonage of Curry, with the manse, glebe and kirk-lands, teinds and duties of the same.

By another charter under his great seal, 26th May 1587, for great expences wared out by the good town, in erecting an hospital for maintaining their ministers, disponed to the town the provostry of the Trinity-college, house-rents, kirk-teinds, and fruits thereto pertaining.

By another charter under his great seal, 19th July 1587, ratifies the infeftments granted by himself and Queen Mary his mother, of the said kirk-lands, Trinity-college, provostry of Kirkfield, and archdeanry of Lothian, for the use of the ministers, college, and poor.

By another charter under the great seal, dated at Bearboar castle 1612, ratifies all former grants of the said kirk-lands, provostries of Kirkfield, and Trinity-college, and archdeanry of Lothian, with a new gift of the said haill kirk-lands, for maintaining the ministers, college and poor.

Thus did that just and gracious prince show his benefactice to our metropolis, as wise king Solomon, in his book of Ethicks, remarks, *When the righteous are in authority, the city rejoiceth; but when the wicked bear rule, the people mourn.* And being a peaceful prince, as well as generous, he poured oil

into the wounds of his people, and healed the growing contentions betwixt the merchants and trades, by the subsequent Decreet-Arbitral:

'AT Haly-ruid-house, the twenty-twa day of 'Apryl, the yeir of God one thousand five 'hundred four-score three years; We Robert Fair-'lie of Braid, Sir Archibald Naper of Edinbellie, 'knight, and James Johnstoun of Elphingstoun, 'judges-arbitrators, chosen for the part of Mr. Mi-'chael Chisholme, Andrew Sclater, John Adamsone, 'and William Fairlie, baillies of Edinburgh, Mr. 'John Preston dean of gild, Mungo Russel thesaurer, 'John Johnstoun, Robert Ker younger, Henry Char-'ters, John Morisone, William Maul, John Har-'wood, John Robertsone, William Inglis, Alexan-'der Naper, William Nisbet, merchants; being on 'the counsel of the said burgh, for themselves, and 'in name and behalf, and as commissioners for the 'haill merchants, indwellers of the said burgh, on 'the ane part, and John Cockburn of Ormestoun, 'Mr. Robert Pont provest of Trinity-college, and Mr. 'David Lindsey minister of Leith, judges-arbitrators 'chosen for the part of James Fergusone bower, 'John Bairnsfather tailyeour, twa of the Craftmen, 'being on the counsel of the said burgh, Gilbert 'Prymrose deaken of the Chirurgians, John Watt 'deaken of the Hammermen, William Hoppringle 'deaken of the Tailyeours, Edward Galbraith dea-'ken of the Skinners, Edward Hairt deaken of the 'Goldsmiths, Adam Newtoun deaken of the Baxters, 'Thomas Dicksone deaken of the furriers, Andrew 'Williamsone deaken of the Wrights, William Bic-'kertoun deaken of the Maissons, James Ker deaken 'of the Fleshers, William Weir deaken of the Cor-'diners, Thomas Wright deaken of the Websters, 'William Cowtts deaken of the Wakers, and Wil-'liam Somer deaken of the Bonnet-makers, for them-

'selves,

' ſelves, and in name and behalf, and as com-
' miſſioners for the haill Craftſmen, indwellers
' of the ſaid brugh, on the uther part: And the
' right potent and illuſter prince JAMES, be the
' grace of God, King of SCOTS, our Soveraign
' Lord, odſman and overſman, commonly choſen be
' advice and conſent of baith the ſaids parties, anent
' the removing of all queſtions, differences and con-
' troverſies, quhilks are, or hes been betwixt the
' the ſaids merchants, concerning whatſomever cauſe
' or occaſion whereupon debate or queſtion did ariſe
' in any time betwixt them. And thereupon, baith
' the ſaids parties being bund, obliſt, and ſworn, to
' ſtand, abide, underly, and fulfil the decreet-arbi-
' tral, and deliverance of us the ſaids judges and
' overſman, but appellation, reclamation, or con-
' tradiction, as at length is contained in ane ſubmiſ-
' ſion made thereupon; baith the ſaids parties claims
' and griefs given in be them, with the anſwers made
' thereto, and their rights, reaſons, and alledgances
' being heard, ſeen, and conſidered be us, and we
' therewith being ryply advyſit, after many ſundry
' conventions and meetings, with lang travels tane
' hereanent, hes all in ane voice accordit, decernit,
' and concludit, upon the heads and articles follow-
' ing:

Firſt, To take away all differences quhilk hes been heretofore, concerning the perſons who had the government of the town, their number, power, or authority, and manner of their election; It is finally accordit and decernit thereupon as follows:

MAGISTRATS.

THE magiſtrats, ſic as proveſt, baillies, dean of gild, and thelaurer, to be in all tymes coming, of the eſtait and calling of merchants, conforme to

the acts of parliament; and if any craftſman exerceand merchandize, ſall for his guid qualities be promovit theirto, in that caſe he ſall leive his Craft, and not occupy the ſame be himſelf nor his ſervants during the tyme of his office, and ſall not return theirto at any tyme theirafter, quhill he obtein ſpecial licence of the proveſt, baillies and counſel to that effect.

COUNSEL.

THE counſel to conſiſt of ten merchants, *to wit*, The auld proveſt, four auld baillies, dean of gild and theſaurer of the next year preceiding, and three merchants to be choſen to them; and als to conſiſt of eight crafts-men theirof, ſex deakens, and twa uther crafts-men, makand in the hail the ſaid counſel eighteen perſons, and this by the office-men of that year, *to wit*, the proveſt, baillies, dean of gild, and theaurer.

ELECTION.

AND as to the manner of their election, It is firſt generally accordit and agriet, That na maner of perſon be choſen proveſt, baillies, dean of gild, or theſaurer, ſuppoſe they be burgeſſes of the burgh, and able therefore, without they have been a year or twa upon the counſel off before. And anent the counſel, the auld maner of giving in of tickets be the deakens, out of the quhilk the twa crafts-men were yearly choſen, to be abrogat, ceaſe and expyre in all tymes coming, ſwa that the ſaids two crafts-men ſhall be choſen yearly, without any in-giving of tickets, indifferently of the beſt and worthieſt of the crafts, be the ſaids proveſt, baillies, dean of gild, theſaurer and counſel allanerly, and nane to be on the counſel above twa year together, except they be office-men, or, be vertue of their offices, be on the counſel. Sicklike,

like, anent the lytts to the baillies, they fall not be dividet nor caſten in four ranks, three to every rank, as they were wont to be; bot to be choſen indifferently, ane out of the twelff lytts, ane uther out of eleven lytts, the third out of ten, and the fourt out of nyne lytts. Anent the deakens, That nane be electit deaken, except he that hes been an maiſter of his craft twa year at the leaſt; and that nane of them be continued in their offices of deakenſhip above twa year togidder. Laſt in general, That nane have vote in lytting, voiting, electing of the proveſt, baillies, counſel, deakens, dean of gild, or theſaurer, but the perſons hereafter following, in maner after-ſpecifiet.

Election in ſpecial of DEAKENS.

AND to proceid to the ſaid election: It is found guid to begin at the chooſing of the deakens of crafts, quhilks are fourteen in number, *to wit*, Chirurgeans, Goldſmyths, Skynners, Furriers, Hammermen, Wrights, Maſons, Tailyeours, Baxters, Fleſhers, Cordiners, Webſters, Wakers, Bonnet-makers; Swa the deakens now preſent ſhall ſtand and continue quhil the third counſel-day of before the auld time of election of the new counſel, quhilk was on the Wedneſday next preceeding the feaſt of Michaelmaſs; upon the quhilk third counſel-day, the proveſt, baillies, and counſel now ſtandand, extending to nineteen perſons, and fra thence furth yearly, and ilk year, the proveſt, baillies, and counſel, conſtitute of the ſaid twenty five perſons, ſall call in before them the ſaids deakens of crafts, every ane ſeverally, and inquire their opinion and judgment of the beſt and worthieſt of their crafts; thereafter, the ſaids proveſt, baillies, and counſel, ſhall nominat and lytt three perſons of the maiſt diſcreet, godly, and qualified perſons of every one of the ſaids fourteen crafts, maiſt expert hand-

hand-labourers of their awen craft, burgesses and freemen of the burgh of Edinburgh, whereof the auld deaken shall be ane, and cause deliver their names to the deakens, every ane according to their craft. Quhilk deakens, on the morn thereafter, sall assemble and convein their crafts, and every craft be themselves, furth of thir names shall elect ane person wha sall be their deaken for that year; and, upon the next counsel-day after the said election, the auld deakens, with some of the masters of their crafts, sall present the new deakens to the counsel, quha sall authorize them in their offices.

New Counsel of DEAKENS.

NEXT, to proceed to the election of the new counsel. The said day of presenting of the new deakens, the provest, baillies, and counsel now standand of nineteen persons, and fra then furth, the said day yearly; The provest, baillies, and counsel of twenty five persons, sall choose furth of the saids fourteen deakens, sex persons to be adjoined with the new counsel for the year to come, and to have special vote in lytting and chooising of the provest, baillies, and counsel; and, the same day, the auld sex deakens quhilk was upon the counsel the year preceeding, to be removed, and have na farther vote for that year, except some of them be of the number of the new elected deakens.

New Council of MERCHANTS *and* CRAFTS.

THEREAFTER, Upon the Wednesday next, preceeding Michaelmas ilk year; the provest, baillies, dean of gild, thesaurer, and ten merchants of the counsel, and the said sex deakens, and twa craftsmen, and in the hail twenty five persons, and twenty sex votes, be reason of the provest's twa votes ordinarly

dinarly ſtandand at all tymes, ſall conveen and chooſe the new counſel, to the number of eighteen perſons, *to wit*, the auld proveſt, baillies, dean of gild and theſaurer of that year, and the ſaid ſix deacons, to make thirteen perſons thereof, and to them to be choſen three merchants and twa Craftſmen, and thir perſons to be callit the New Counſel; and if any perſon of the merchants choſen upon the new Counſel, happens to be put on the lytte of ane uther office, and promovit thereto, an other ſall be choſen in his room be the ſaids proveſt, baillies and counſel.

Lytts of MAGISTRATS.

THIRDLY, To proceid to the chuſing of the lytts to the magiſtrats and office-men, ſic as proveſt, baillies, dean of gild and theſaurer, upon the Friday nixt thereafter, there ſall conveen the ſaid new counſel of eighteen perſons, and the auld counſel conſtitute of twelf perſons, *viz.* Ten merchants, and twa Craftſmen, and in the haill Thretty perſons to the proveſts odd vote; quhilks perſons ſo ſolemnatly proteſting before God, that they ſhall chuſe the perſons whom they ſhall find maiſt meet, without favour, hatred, or any kind of colluſion; then ſall begin and chuſe the lytts to the ſaid magiſtrats and office-men, to every ane of them three lytts; that is to ſay, To the proveſt, twa lytts with himſelf; to the four baillies, every ane of them three lytts, the auld baillies not beand ane, except they be new choſen thereto; to the dean of gild, twa lytts with himſelf; and to the theſaurer, twa lytts with himſelf: Quhilks haill lytts ſall be of the order and calling of merchants, as ſaid is.

Election of MAGISTRATS.

FOURTHLY, To proceid to the electing and chuſing of the ſaid magiſtrats and office-men; upon

on the Tuesday nixt after Michaelmas yearly, there sall conveen the saids threttty persons, of new and auld counsel, and with them the rest of the deakens of Crafts quhilks are not of the counsel, extending to eight persons; the haill persons swa conveenand, extending to threttty eight persons, by the provest's odd vote, whereof twenty merchants, and eighteen Craftsmen; quhilks persons sall begin at the lytts of the provest, and every ane in their awn rank, give their votes to be as they find meet for the weill of the town, according to their conscience and knawledge, but feid or favour; and on whom the greatest number of votes sall fall, that he be sworn, receivit and admittit provest for that year; and swa to proceed thorow the lytts of the baillies, dean of gild and thesaurer, quhil the saids election be compleatly endit. The saids provest, baillies, dean of gild, thesaurer and counsel, electit, as said is, makand, in the haill, twenty five persons; they only, and nae uthers, sall have the full government and administration of the haill common-weal of this burgh, in all things, as the provest, baillies, and counsel thereof, or of any uther brugh had of before, or may have hereafter be the laws or consuetude of this realm, infeftments and priviledges grantit to this town be our Sovereign Lord's maist noble progenitors; exceptand always thir cases following, in the quhilks the haill Fourteen Deakens of Crafts sall be callit and adjoined with them, to give their special vote and consultation thereinto; *viz.* In election of the provest, baillies, dean of gild and thesaurer, as said is; in setting of fews, or any manner of tacks, attour the yearly rowping on Marthmas-even; in giving of benefices, and uther offices in brugh; in granting of extents, contributions, emprimits, and sicklike bigging of common warks, and in disponing of the common-good, above the sum of Twenty Pound togidder.

Wairning

Wairning of the DEAKENS *and* COUNSEL.

PROVIDING nevertheleſs, that the Deakens not of the counſel, or any of them, beand perſonally warned to that effect, and abſenting themſelfs, ſwa oft the laſt Deaken, or any uther that wald lytt with him that yeir, ſhall ſupplie their room, and they beand perſonally warned, and abſent, the reſt compearand ſall have power to proceed. If any of the proveſt, baillies, and counſel be abſent, the reſt wha are preſent ſall chuſe ane uther in their room. And, to avoid all ſuſpicioun that hes riſen in times paſt, through the particular aſſemblies and conventiouns, contrair to the acts of parliament, and to the trouble of the quyet eſtait of this brugh,

CONVENTIOUNS.

IT is agriet and concludit, That nather the merchants amang themſelfs, nather the Crafts and their Deakens, or viſitors, ſall have, or make any particular or general conventions, as Deakens with Deakens, Deakens with their Crafts, or Crafts amang themſelfs; far leſs to make privat laws, or ſtatutes, poind and diſtrenzie at their awen hands for tranſgreſſions, by the advice and conſent of the proveſt, baillies and counſel.

DEAN of GILD *may conveen his* COUNSEL.

EXCEPTAND always, That the Dean of Gild may aſſemble his brethren and counſel in their Gild-courts, conform to their ancient lawes of the Gildrie, and priviledges thereof: And that any ane Craft may conveen together amang themſelfs, for the chuſing of their deakens at the tyme appointit thereto, and in manner before expreſt; making of maſters,

and

and trying of their handie-wark allanerly. And if any brethren, or deakens of Crafts ſhall find out, or devyſe any good heids, that may tend to the weill of their Craft, they ſall propone the ſame to the magiſtrates, wha ſall ſet forward an act or ſtatute thairupon.

COMMISSIONERS.

ITEM, As tuitching the commiſſioners in parliament, general counſel, and commiſſioners in conventioun of Burrows, it is thought guid be the commiſſioners, that, in all tymes coming, be of the ſaids commiſſioners for the brugh of Edinburgh, ſall be choſen be the ſaid proveſt and baillies, furth of the number and calling of the Craftſmen; and that perſon to be ane burgeſs and gild-brother of the brugh, of the beſt, expert and wiſe, and of honeſt converſation.

AUDITORS.

ITEM, It is agreed, that the auditors of all the town's compts ſall hereafter be choſen of equal number of merchants and Craftſmen, be the proveſt, baillies, and counſel.

GILDRIE.

ITEM, Toward the lang controverſies for the Gildrie, it is finally, with common conſent, appointit, agriet, and concludit, That als weill Craftſmen, as merchants, ſall be received and admitted Gild-brether, and the ane not to be refuſit, or ſeeludit therefrae mair than the uther, they being burgeſſes of the burgh, als meit and qualified thairfore; and that Gild-brether have liberty to uſe merchandice. Their admiſſion, and tryal of their qualificatioun,

tioun, to be in the power and hands of the provest, baillies, thesaurer, and counsel, with the dean of gild, and his counsel, quhilk sall consist in equal number of merchants and Craftsmen, Gild-brether, not exceiding the number of sex persons, by the Dean of Gild himself; and that no person, of what faculty soever he be, sall bruik the benefit of an Gild-brother, without he be receivit and admittit thereto, as said is.

BURGESSES, CRAFTS.

ITEM, That na manner of person be sufferit to use merchandice, or occupy the handie-wark of ane free Craftsman within this burgh, or yet to exerce the liberty and privilege of the said burgh, without he be Burgess and freeman of the same.

EXTENTS.

ITEM, Because the merchants and Craftsmen of this burgh, are now to be incoporate in ane society, and to make an haill town, and an commonweill, it is thought guid and expedient, and concludit, to abrogat the former custome of dividing and setting of Extents, wherein the merchants payit four pairts, and the Crafts the fift part. And therefore, it is agried, That, as they watch and waird together; swa, in all extents, emprimits, contributions, and the like subsidies to be imposit upon the brugh, merchants and Craftsmen to bear the burden and charge thereof indifferently overheid, according to their ability and substance, throw the haill quarters of the town, without division of the rolls in merchants and Craftsmen in any tyme coming; the extenters sall be of equal number of merchants and Craftsmen, eight persons of the ane calling, and eight persons of the uther, to be electit, sworn, and

receivit be the provest, baillies, and counsel, out of the maist discreit and skilful of all the town, void of all partial affectioun and hatred: And that nae person usand the trade of merchant or Craftsman, and occupyand the friedome of the brugh, and able to pay any extent, not beirand the office of provest or baillies in the mean time, sall be any wayis exemit frae the real and actual payment thereof.

Collectioun.

Item, As the haill body of the town, consistand of merchants and Craftsmen, does beir an common burden of watching, wairding, extenting, and of the like publick charges, having an commoun good proper to nane, swa neidful it is for making an equality, and charitable concord, that there be in the haill town but an Collectioun, and an purse, not peculiar to any, but common to all, of the haill duties and casualities, callit the Entres Silver of prenteilles, upsetts, owkly pennies, unlaws, and sicklike, to be collectit in all tyme coming, and received baith of merchants and Craftsmen, and put in an common purse; and to that effect, the merchants to take and have prentices, als weill as Craftsmen, and to be astrictit and obleist theirto; and nae prentice alwayes to be received of ather of them for shorter tyme nor the space of fyve yeirs compleit. And for the better knowledge to be had heirof, and for observing an good order in collectioun of the same, that there be an commoun book made, keipit be the commoun clerk of this brugh, present, and to come, wherein the names of all prentices to merchants and Craftsmen, the name of their master, day of their entreis, and space of their prentishipp, sall be insert and bulkit: For the quhilk, the clerk sall have at their buiking of ilk person, Sex Pennies, and for the out-draught, Twelff Pennies; quhilk buik sall be to the prentice

an

an sufficient probatioun of his entres, and an charge to the collectors of the said dewties. If any man be an prenteis heireafter, and not put in the said buik, his prenteisship sall be to him of na effect. Alswa, be reason every industry is not of like valour and substance, it is declairit what ilk rank or degree of prenteisses sall pay; *to wit*, The merchant prenteis, and sic kind of people as were wont to extent with them, and are not under an of the said Fourteen Crafts, to pay at his entres, the day of his buiking, to the said collectioun Thirtie Shilling, and at his upsett, or end of his prenteisship, Fyve Pund. The prenteis to an Skinner, Chirurgean, Goldsmyth, Flesher, Cordiner, Tailyeour, Baxter, and Hammerman, at their entry and buiking, to the said collectioun Twenty Shilling, and for their upsett Fyve Pund. The prenteis to an Masoun and Wright, at his entrie Thretteen Shilling Four Pennies, and at his upsett Three Pund Sex Shilling Eight Pennies. The prenteis to an Webster, Waker, Bonnet-maker, Furrier, at his entry Ten Shilling, and for his upsett Fifty Shilling; and thir dewties to be tane by their owkly pennies, and dewties of their burgesships. And to cause all persons to be mair willing to enter themselfs in prenteisship with the Burgesses and Friemen of the brugh, this priviledge is grantit to the saids prenteises, That they sall pay nae mair for their burgesship to the Dean of Gild but Fyve Punds, by the dewties foirsaids. And in augmentatioun of the said collectioun, when any persons shall happen to be made burgesses of this brugh, wha was na prenteis to an merchant, or Craftsman, frie Burgess of the said brugh, or hes not compleitit his prenteisship, sall pay to the said collectioun, at his admissioun, the double of the haill prenteis or entres silver, upsett and buiking, by the dewty payit to the Dean of Gild for his Burgesship, or Gildrie, quhilk is Twenty Pund for his Burgesship, and Forty Pund for his Gildrie, the priviledge always of the bairns of

Burgeſſes and Gild-brether not being prejudged heirby, quha ſall pay the auld and accuſtomed dewty to the Dean of Guild allanerly. Thir dewties and collectiouns, or caſualties of entres-ſilver, upſets, owkly pennies, unlaws, and ſiklike, to be received in all tymes coming, of all merchants and Craftſmen indifferently, put in the ſaid common purſe, and imploit be the advice and command of the proveſt, baillies, and counſel, for ſupport and relief of the failyiet and decayet Burgeſſes and Craftſmen, their wyfes, bairns, and auld ſervants, and uther poor indwellers of the town. The proveſt, baillies, counſel, and hail Deakens, every yeir after electiouu of the magiſtrates, ſall chuſe the collectors of the ſaid dewties and caſualities, of equal number of merchants and Craftsmen, and to devyſe and ſet down ſic good order as they ſall find meet and expedient for the perfyte and readie in-bringing thereof. And laſt, the ſaid collectors ſall make yierly compts of their intromiſſion therewith, at the tyme of making of the town's compts, and ſall find ſufficient cautiouu, at their admiſſiouu, for compt, reckoning and payment. *Item*, It is ordained, That baith the ſaids parties, merchants and Craftſmen now preſent, and their ſucceſſors, ſall inviolably obſerve, keip, and fulfil this preſent appointment and Decreit-Arbitral, and every heid, clauſe, article conteinit therein. Likeas, His majeſty, and the ſaids judges, wills and ordains them, with willing hearts, to put in oblivion all bypaſt enormities, imbrace and intertein love and amity, and as they are of ane city, ſwa to be ane mind; then ſall they be acceptit of God, ſtop the mouths of them quhilk tuik occaſion be their diviſion to ſlander the truth; then ſall they be mair able to do our Sovereign Lord acceptable ſervice, and have ane ſtanding and flouriſhing common-weall. And finally, His majeſty and the ſaids judges will eſteem their lang travels fruitfully beſtowit.

CERTIFICATION

CERTIFICATION *of the* SETT.

ATTOUR, His Majesty, and the saids Judges, ordains the practice and execution of this present appointment and decreet to be, and begin after the day and date hereof, and to continue, and be observit and keipit as ane perpetual law in tyme coming: And whasoever contraveins the samen, sall be repute and halden an troubler of the quiet estate of the common-weal, incurre the note of infamy, and forefault and tyne their freedome for ever, and otherways to be persewit and punishit as seditious persons, conform to the laws of the realm, with all rigour and extremity: And ordains thir presents to be ratifiet and approvit in his Highness next parliament: And in the mean tyme, the same to be actit and registrat in the buiks of counsel and session, and to have the strength of Acts and Decreets of the Lords thereof; and that their authority be interponit thereto, and letters and executorials to pass thereupon, in form as effeirs: And for acting and registrating of the samen, Makes and constituts, Messrs. John Sharp, John Prestoun, Thomas Craig, and John Skeen, our procurators, conjunctly and severally, *in uberiore forma prout in tenendo de rato*. In witness whereof, the saids judges and oversman togidder, with the saids commissioners, in token of their consents and acceptation of the premisses, has subscrivit thir presents with their hands, day, year, and place foresaids.

JAMES R. *&c.*

All the charters and donations in favours of the town of Edinburgh, granted before and since the union of the two crowns of Scotland and England, were confirmed by the succeeding Monarch,

CHARLES I.

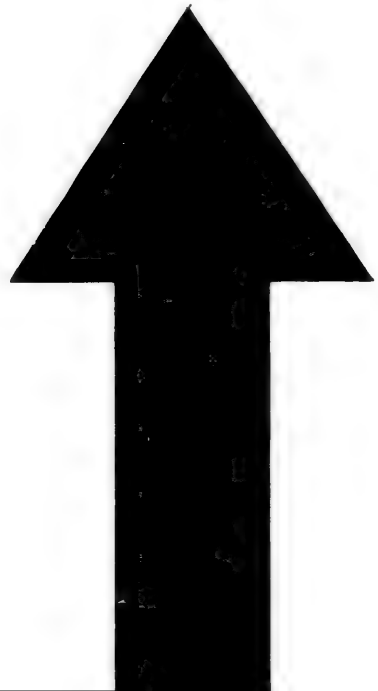
Whose Charter of Confirmation narrates, 'That 'calling to his royal memory, and perfectly under-'standing the many good, notable, and thankful 'services perform'd by the magistrates and inhabi-'tants of Edinburgh, the chief city and burgh of the 'ancient kingdom of Scotland, not only to himself 'since his happy accession to the kingdom, but also 'to his father of blessed memory, and his other most 'famous progenitors; the particular and notable ex-'pressions whereof, are contained in the ancient in-'feftments granted to them by his predecessors of 'eternal memory; which remains to posterity, as signs 'of their fidelity, and great and egregious services 'done and performed by them for the good and ho-'nour of the kingdom: Therefore, confirmed, &c.' And did grant to the magistrates of the said town and successors, the presenting and nominating of ministers, for serving the cures, in the haill churches built, or to be built within the said town, with the right of patronage of the said haill kirks in all time coming. As also, confirmed to them, the said city, town-walls, ditches, ports, streets, passages, paths, lands, territories, and communities of the same; with the common lands, called, *The Common Muir*, Easter and Wester, and Common Mire thereof; together with the South-Loch, called the *Burrow-Loch*, and the Loch of the said city, called the *North-Loch*, with the lands, of old called the *Greenside*, with the leper-house and yard situate on the same, arable lands, banks and marishes thereof, for the present occupied by the lepers of the said house. And granted to the said burgh the sole liberty of marchandice pertaining to a free royal burgh, within the bounds of the sheriffdom of Edinburgh, and the privileges of weekly

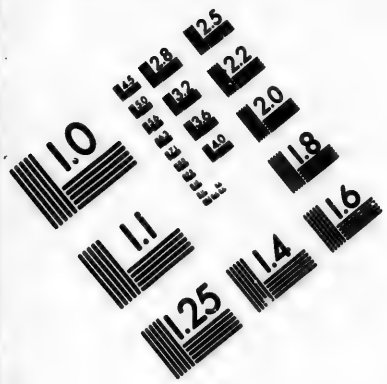
markets

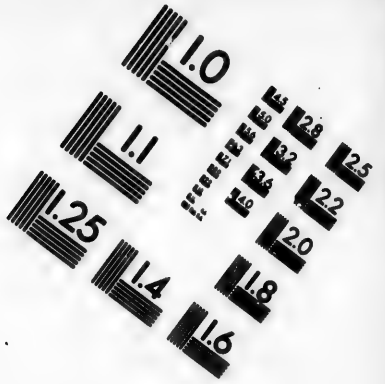
markets every Monday, Wedneſday and Friday, or any three days of the week that they ſhall appoint; with two yearly fairs, *viz.* Hallow fair and Trinity-fair, with the hail ſmall cuſtoms, according to uſe and wont, eſpecially the ſheriff-fee and ſheriff-gloves. And thereby enacted the village of Leith into a burgh of barony, with power to the magiſtrates of Edinburgh to chuſe baillies and officers therein, and making laws for governing thereof. Which charter is dated at Newmarket, 23d October 1636.

DECREET-ARBITRAL, *determining certai*
that were depending between the Magiſtra
chant-Council, and Trades of the city of Edinburgh.

WHEREAS by two ſeveral ſubmiſſions, dated and ſigned at Edinburgh the 13th and 14th of March 1729, by the Magiſtrates and Merchant-Council, and Deacons of Crafts, and Trades-Counſellors of the ſaid burgh, on the one and other parts, and in the behalf and purſuant to the powers therein mentioned, ſeveral queſtions and differences between the ſaid Incorporations, and the ſaid magiſtrates and merchant-council, touching the matters therein ſet forth, were ſubmitted to me as ſole arbiter, choſen and elected by both parties; and particularly certain proceſſes at their inſtance againſt others, depending before the Lords of Council and Seſſion; and I having maturely conſidered the ſaid mutual proceſſes, with the minutes and claims, and anſwers, with the vouchers given in by them *hinc inde*, and heard parties procurators in my own preſence *viva voce*, and having weighed the arguments on each ſide, and peruſed the precedents laid before me jointly by both parties; I give forth my final ſentence and decreet-arbitral, in manner and to the effect following: THAT IS TO SAY, Finds, Decerns and Declares, That no perſon who has deſerted and given over the practice and exerciſe







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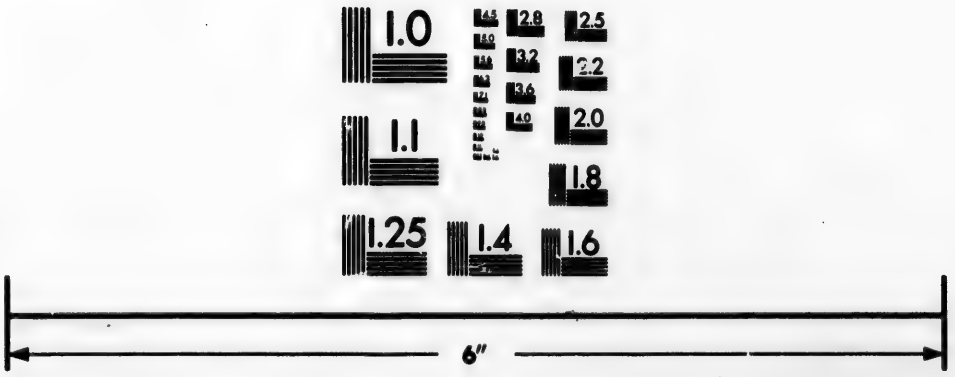

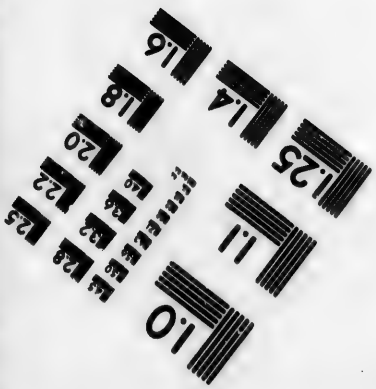

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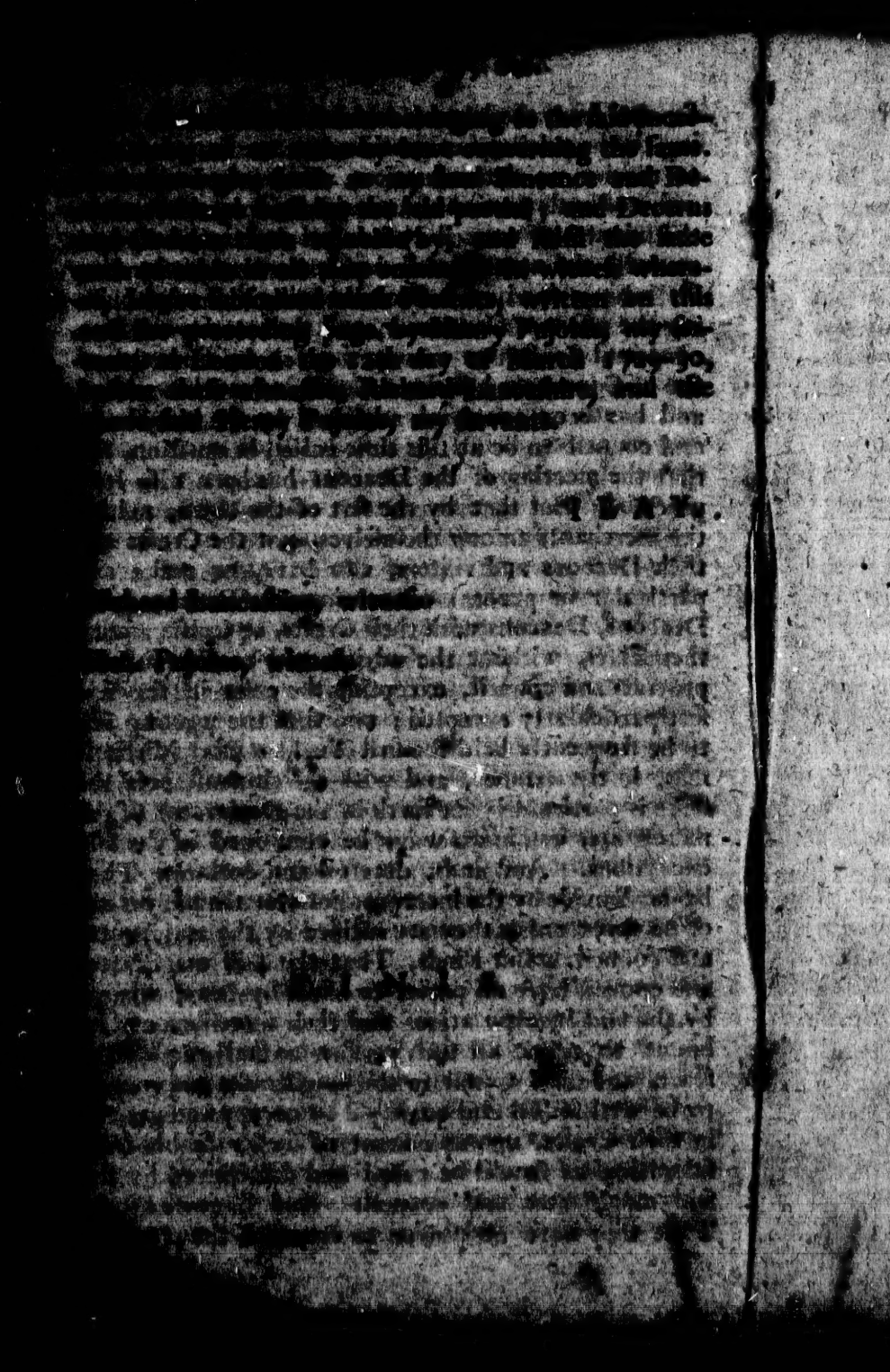
exerc of his trade and occupation within the city of Edinburgh, and liberties thereof, unless he reside within the said town or liberties, and at the same time subject himself to the common burdens of the town and incorporation whereof he is free, or who is received as a member or servant in any of the town's hospitals, or who is a pensioner of the town or trade, obtains or enjoys any benefit or lucrative office from the town or trade, or who at any time within six months preceding has been received, as one member, servant or pensioner as aforesaid, or held or enjoyed such benefice or lucrative office, hath, or ought to have any vote in the election of a deacon, or other office of this incorporation within the city. And further, Finds, Declares and Ordains, That the usage and custom of presenting leets of six persons made by the several incorporations, and attested by their respective clerks, to the magistrates and council, in order to their making short leets of three for election of deacons, inviolably for ever observed, and that no leets be received by them out of the said leets of six, regularly and legally made and attested. But finds, declares and declares, That the council, to whom the said deacons are to be presented, and by whom they are by the first to be examined in their calling, are, by the nature of the thing and the precedents, and consistently with the first, Judges, in the last instance, of questions that may be started concerning the right of persons claiming to be admitted into the office of deacon, subject nevertheless to complaint and review of the proper courts, as accords of law: And finds, declares and declares, That the provost has right to the first vote in every matter and thing, and a casting vote, in case of an equality, and to no other or further vote in any case whatsoever; And finds, declares and declares, That according to the use of the town, there must be three persons in every leet, for the several offices of provost, dean of

gild

gild and treasurer, and twelve persons in the leet for bailies: But it is not determined by the sett, whether the said leets should contain one and twenty different persons; and the usage appears to be in the contrary, which therefore ought to prevail. And further finds, decerns and declares, That the deacons extraordinary, or not of the council, have a vote in chusing proxies for the absent members of the ordinary council at the annual election, in all steps where they have a right to be present: And also finds, decerns and declares, That the right of calling the council, ordinary and extraordinary, belongs to the provost or preses of the meeting; and upon an execution returned of the members being summoned by the said provost or preses, his order, thirteen of the ordinary, and seventeen of the extraordinary council may proceed and act in the same manner, as if all the members were present: But if the provost or preses shall happen to neglect, or shall refuse to call a council on Wednesday, the ordinary council-day, a majority of the said council may, forty-eight hours preceding the ordinary and stated time of meeting, require the aforesaid provost or preses, under form of instrument, to call a council, and upon his refusal or neglect to comply with the demand so made, the majority of the said council may meet on the said usual and stated time, and proceed to do business. And finds, decerns and declares, That the council, ordinary and extraordinary, have the sole power and right of governing the Paisley Hospital, and cannot delegate the same to any other person or persons whatsoever; And decerns and ordains the accompts of the town to be stated and audited within the year to which the said accompts relate, or within three months after the expiration of the said year; and that no article of deperisment of the town's money ought to be allowed, unless the same be sufficiently vouched. And finds and decerns, That the expence of all

[illegible] treats ought to be previously authorized by the council, and attested, when laid out, by two of the council, or more, who are hereby ordained to write, or cause to be written on the bills the date and occasion of the expence, and the person's name to whom the same was paid, or is due, and to sign the said bills, and report and produce them in council within a month, at farthest, after the said expence is incurred. And further finds, decerns and declares, That the said extraordinary Deacons of Crafts have right to give their special vote and consultation, annually, in electing and chusing the members of the [illegible] of gild-court of Edinburgh; but that they have [illegible] vote in the election of the officers of the Train'd-[illegible], the constables, and baillies of the publick [illegible] of the city, and their assistants, kirk and [illegible] treasurers, stent-masters, and auditors of the [illegible]'s accompts; nor in electing and chusing the [illegible] baillies of the suburbs, namely, the baillies of [illegible], Canongate, Portsburgh, and Caltoun, the magistrates and ordinary council having the only right of chusing the said officers. But finds, decerns and declares, That the said extraordinary deacons have a right, and ought to be adjoined with the ordinary council, at least ought to be legally [illegible] for that [illegible], when they are to proceed to the [illegible] of the [illegible], baillies, dean of gild, or treasurer; or to set [illegible], or any manner of [illegible], attour the yearly [illegible] on Martinmas-even; or to give benefices, [illegible] other offices within the burgh; or to grant [illegible], contributions, emprimets, and concerning publick buildings; or to dispose of the common good, [illegible] the sum of Twenty Pounds Scots together. And [illegible], Find the said extraordinary deacons have [illegible] to vote in chusing committees for deliberating [illegible], and preparing all or any of the said matters, [illegible] are also capable of being members of the said [illegible]. And as to the article of commissioners

for

for read from the burgh, which includes a case relating to the privilege of parliament, the same is hereby to receive no determination, of consent and at the desire of both parties. And also Decerns and ordains the minutes of council to be read and signed in open council, the next council day immediately after they shall have received a second reading. And, touching the office of Convener, and the meetings of Deacons and Craftsmen among themselves, finds the office of Convener has the antiquity of too long usage, and has been too much admitted by the magistrates and council to be at this time called in question, and that the meeting of the Deacons has been also long practised; But that by the sett of the town, neither the merchants among themselves, nor the Crafts and their Deacons and visiters, can have, or make any particular or general conventions, as Deacons with Deacons, Deacons with their Crafts, or Crafts among themselves, without the advice and consent of the provost and council, excepting the cases in the said sett particularly excepted; and that the meeting fall to be frequently held the first Tuesday after Michaelmas, in the manner, and with the circumstances the same is particularly set furth in the Declarator of the merchants, can in no ways be contained in the said exceptions. And finds, decerns and declares, That by-laws made by the incorporations for themselves are of no force unless they are ratified by the magistrates and council. But Finds, That the said magistrates and council have no power to make by-laws, whereby the said Incorporations and their successors can be bound to admit all such persons as shall request the same, and shall appear to the magistrates and council to be well skill'd and qualify'd to occupy and practise in their Crafts, upon payment of such valuable consideration as should be rated and determined by the said magistrates and council. And likewise Finds, That they have no power to confound the